

THE CHRISTIAN CENTURY

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Number 51

Disciples and the Present Spiritual Opportunity

Editorial

Surveying Springfield

By Frank Waller Allen

"The New Crusade"

By J. N. Jessup

Uncle Sam and His Retired Army Officers

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

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The Disciples and their Spiritual Opportunity

THE MOST SIGNIFICANT AND FRUITFUL SERVICE TO WHICH THE DISCIPLES OF CHRIST WERE HISTORICALLY CALLED REMAINS YET TO BE UNDERTAKEN BY THEM—THE SERVICE OF CONSTRUCTING AN ORDER OF THE SPIRITUAL LIFE, THE INNER LIFE OF THE SOUL, RICHER AND MORE CATHOLIC THAN THE CHURCH TODAY POSSESSES.

Though historically neglectful of this aspect of their mission, the signs of this present day and hour indicate both that the Disciples stand in the presence of an unprecedented opportunity to render such a service and that they are disposed, in becoming humility and faith, to undertake it.

The spiritual life of mankind will in less than a generation—perhaps in one decade—undergo a reconstruction more radical, more profound, and more fruitful of results in all departments of human activity, than it has experienced in many centuries. We need not wait fifty years to have the historian inform us that it did take place. If we have an eye whereby to discern the signs of the times we can see it taking place right now. The present war, itself a tremendous factor in this process of reconstructing the inner life of men, has also revealed and released many other influences.

This reconstruction process constitutes the unprecedented opportunity which the Disciples today confront.

And their disposition to improve this opportunity is betokened by their wistful and unsatisfied—perhaps only semi-conscious—quest after an adequate spiritual life of their own, and a marked tendency to reinterpret their "plea" in terms of spiritual life rather than in terms of church organization.

This quest and this tendency give significance to the presence of the Disciples in the modern world.

With merely the older incomplete presentation of their plea, in terms of creed and ordinances, the Disciples seem out of place in the modern world. They are an anachronism.

Much that they contended for a half-century and more ago has been virtually accepted by the Church of today. Denominational practices are not so distinctive and exclusive and sectarian as they were then. To continue harping on creed and ordinances not only elicits no response from the minds of modern men, but feels forced and strained, and more or less fictitious, to the Disciples themselves. So that, as a matter of fact, the interest of Disciple churches and ministers is nowadays directed toward the truths and enterprises shared in common by the whole Church of Christ.

The effect of all this on the minds of the Disciples themselves is to divide them into four classes.

There are first those who are striving to galvanize the old formulas into life, to sharpen the edge of the old watchwords and to bring condemnation down upon the heads of those who are charged with turning away from "the faith once delivered."

The frenzied violence of this class is the surest betrayal of their conscious impotence.

The second class consists of those who have subconsciously given up any distinctive mission that the Disciples may have imagined themselves called to accomplish, who see the remoteness of the dissolution of the denominational order and who feel especially the pride of numerical and organizational strength to which the Disciples have attained. They therefore conceive the place of the Disciples in the religious world as that of merely a denomination co-ordinate with other denominations in the denominational order, embodying certain practices and truths which the rest have neglected, just as each of the sects embodies certain practices and truths which the others have neglected. The function of the Disciples, under this conception, is to be as decent and respectable and co-operative a denomination as their "distinctive principles" and their "denominational interests" will allow. The immediate duty of practicing Christian unity has been obscured and confused for them by schemes of Federation and Commissions appointed to carry on diplomatic negotiations with other denominations look-

ing toward the "far-off divine event" of a united Church.

To this second class the majority of the Disciples today belong, led by men of sincere purpose, of holy and unselfish lives, to honor whom is the delight of all right-minded brethren.

The complacent and proud acceptance of a denominational status for the Disciples by the majority of our people is the most pathetic aspect of the situation in which the Disciples' movement today finds itself.

Class two is a menace to our historic ideals immeasurably more serious than class one. Class one is ignorant and bump-tious. It thrives on prejudice. It sustains its life on words.

But class two carries a dead passion in its heart. The high enterprise on which our fathers embarked is impracticable—impracticable for us, now, in this generation, in these ten thousand churches that have been established under its mighty impulse. For the spokesmen of class two no interpretative word is so adequate as that of Jesus when he exclaimed, "If the light that is in thee be darkness, how great is that darkness!"

* * *

The third class exists, in a sense, within the second class. Those described under class two have but subconsciously abandoned the illusion of a distinctive mission for the Disciples, radical and comprehensive in its nature and to be realized here and now. But class three have consciously abandoned it. And they reason, naturally, that it is not quite rational to hold oneself loyal to the Disciples in the face of inconvenience and self-sacrifice when better professional prospects or more convenient and comfortable circumstances call one into the ministry or membership of one of the "other denominations."

Hence we find scores and scores of young Disciple ministerial students, especially in the eastern seminaries, leaking away, unperceived, from the Disciples' "denomination" into the ministry of "another denomination." They belong to class three.

And we find in many great cities of our land thousands upon thousands of Disciples who have either already identified themselves with the Christian denominations or whose connection with a congregation of Disciples is quite casual and perfunctory and in imminent likelihood of being severed. These also belong to class three.

"One denomination is as good as another," is the latitudinarian self-justification of class three for pulling up the roots of their loyalties from Disciple soil and planting them elsewhere. From the standpoint of class two the apothegm of class three is pretty difficult to gainsay.

* * *

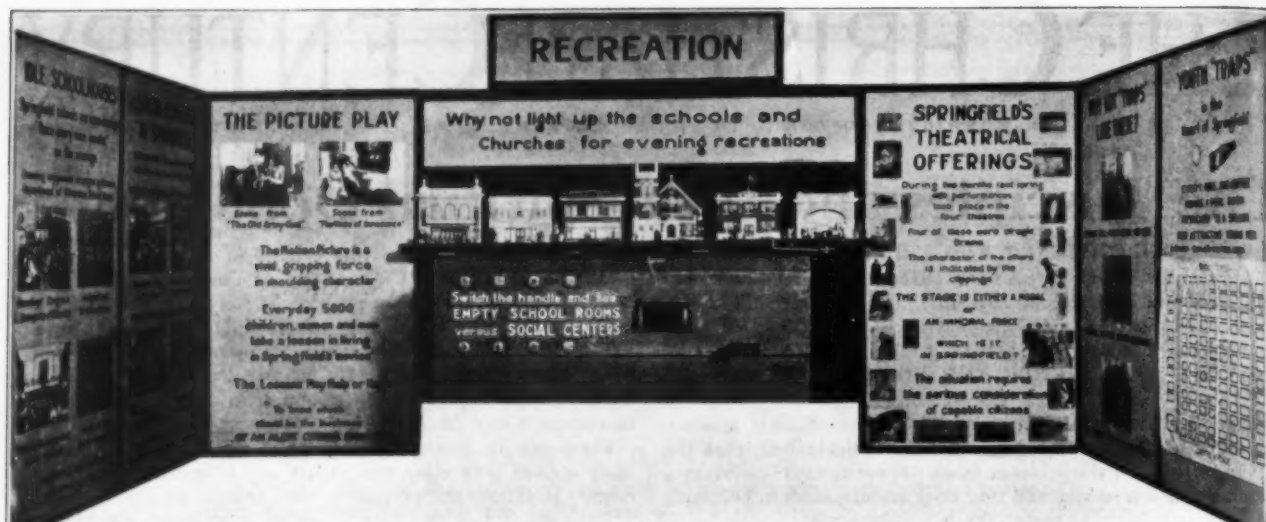
There is a fourth class of minds among the Disciples, just emerging into a consciousness of one another, to whom the situation presents itself as a spiritual problem and opportunity. They have striven with open and earnest heart to understand the soul of Thomas Campbell and they believe that his dominant impulse was directed toward a spiritual goal. They believe that the fundamental principles of the Disciples are spiritual principles.

They declare that the Disciples cannot become a denomination, a "religious body" co-ordinate with other religious bodies in the denominational order, without violating the purposes for which they were born.

They believe that the continued preaching of creed and ordinances, while it has its important place, will have no appreciable effect this side of doomsday upon the dissolution of the denominational order.

Denominationalism is an unspiritual, a carnal, thing. It can be overcome only by an undenominational brotherhood of spiritual men who practice the unity of the spirit in a higher order of life, of inner spiritual life, richer and more catholic than the Church now possesses.

They believe that the Disciples are called to no less a work than this; that they are equipped with the principles and the passion for it; that the times make singularly propitious the present undertaking of it; and that the tokens of their willingness to pay the price of such a mission are many and heartening.



One of the Scores of Booths Setting Forth the Findings of the "Surveyors" of Springfield's Social Conditions.

A Social Survey of Springfield, Ill.

BY FRANK WALLER ALLEN.

TO HAVE good Samaritans in the city streets is splendid, but to make the streets secure places in which to live is better. It is a great heart that binds up wounds, but it is a trifle bitter to be "a certain man," and get beaten up. Without discouraging Samaritans, a better way is to eliminate the causes of robbery on Jericho roads. Herein lies the difference between benevolence and conscious conscientious collective action. And this is what the people of Springfield, Ill., have been doing in the past few months, and what they are planning to do in the coming years.

The most extensive social survey taken in any American city has just been completed at Springfield, with a ten days' exhibit in the State Armory. Springfield is an all-American city in the heart of the Middle West. For the population, only 6 per cent of which is foreign, numbers 60,000; the interests are chiefly agricultural, while the pioneer settlers were from Virginia and Kentucky with a smaller number of New Englanders. It is a southern city in Yankeeedom with the pride and conservatism of the South, touched by the idealism of old Massachusetts.

A MUNICIPAL DIAGNOSIS.

The social survey bears the same relation to the modern city that a diagnostician's examination bears to his patient. It is the search by experts for the causes of disease in the civic body. The average man is conscious that any ill condition in his health is produced by the failure of some organ within his body to functionate properly. He rarely if ever has the ability to locate the seat of the disease for himself. And it is certainly no lack of self-esteem, but on the other hand good common sense, for him to hasten to a physician for an examination. Now it is not the business of the diagnostician to point out wherein his health is normal as much as it is to tell him the causes of the disease. After learning the nature of the trouble it is time to seek a cure. In the social survey, experts seek to know the conditions under which the people are living and wherein these conditions are not compatible with normal life. The facts are pointed out, the causes noted, and cures are suggested.

Consequently it is easily seen that there is nothing which shows quite so clearly



Rev. Frank Waller Allen.

the relation of social idealism to the church as the survey. It is not to be denied that in an atmosphere of sunshine, fresh air, health and economic security, religion has an opportunity that is unknown where lurks disease, crime, poverty and fear. Sin is a disease—frequently of the body and of the mind—too often caused by a vicious environment. The survey seeks the causes of environmental viciousness and suggests the way to wholesomeness.

DEPARTMENTS OF CITY INVESTIGATED.

Some months ago patriotic citizens, under the direction of the Russell Sage Foundation of New York City, began such an investigation of conditions in Springfield. The investigations were made by experts who have done their work with scientific accuracy and impartiality. The survey was financed by both the citizens and the foundation at a cost of about \$15,000. The conditions of the following manifestations of civic life were surveyed:

The public school system, recreation, city and county administration, charities, industrial conditions, public health, the

correctional system, mental deficiency and alcoholism, and housing.

Three methods are being utilized to get the information obtained before the people. The reports are being printed in book form to be sold at a nominal price to cover the expense. Some of the most important parts of the reports have been, and are being, featured as news in the Springfield daily papers. The most important, however, is the publicity given through the exhibit held in the State Armory. Here the conditions unearthed by the experts were visualized. In the first place through the means of some thirty-five or forty booths, in each of which was a trained explainer, the findings of the experts were placed on large panels and in such concise and epigrammatic form as to be easily understood and remembered by the reader. These panels were also illustrated by photographs, cartoons and diagrams. In many instances the models were moving, in others the facts were dramatized by children trained to take the parts. Again models were made to a scale so that the impression of reality brought home the lesson with marked emphasis. Also moving pictures were used for the purpose of dramatizing conditions. In the ten days of the exhibit at least twenty to twenty-five thousand people saw their city as they had never seen it before. As a result of it all the city of Springfield will undergo a complete change of conditions within the next eight to ten years. Already the superintendent of schools is planning to adopt many of the measures suggested by the foundation. There is no question that "Old Father Springfield," now aware of the cause of his aches and pains, will begin to live the life which will give him a more perfect health.

SPRINGFIELD'S INDUSTRY.

The industrial survey was of unusual interest. A startling panel pointed out the American standards of living.

A DECENT HOME, NO LODGERS, NO CHILD LABOR, CHILDREN UNDER SIXTEEN IN SCHOOL, NO WAGE-EARNING MOTHER, SELF SUPPORT.

Then a companion panel gave the standards of 100 Springfield workers' families, examined by the experts, as follows:

"Thirty did not have decent homes, thirteen took in lodgers, six had children under fourteen at work, seventeen could not support children over fourteen in school, twenty-six mothers were at work, nine had received charitable aid."

Altogether sixty out of the one hundred families did not meet all the American standards.

Another panel pointed out the hours of labor of the workers in seventy-two manufacturing establishments, as follows: 1,368 employees were working ten hours a day; fifty-two were working nine and one-half hours a day; 1,981 or fifty per cent were working nine hours a day; seventy-five or only two per cent of the entire number of workers, were working eight and one-half hours a day. It was pointed out that the women workers of Springfield were employed ten hours a day in laundries, shoe factories and in stores on Saturday, nine hours a day in the watch factories, meter works and stores (except Saturday), and seven days a week in telephone exchanges, hotels and restaurants.

The following conditions were discovered upon the examination of one hundred families in reference to their income: thirty-five per cent of the men earned less than \$2 a day; forty-seven per cent had irregular work; seventy per cent of the women earned less than one dollar and twenty-five cents a day and twenty-three per cent of them had irregular work. Girls found working in some stores at four dollars a week.

LENIENCY OF POLICE.

The following panel shows the value of a right correctional system.

HOW PRISONERS LEAVE JAIL:

IN SPRINGFIELD.

Shabier than when he entered.
Weakened by idleness.
Liquor and drug habits retained.
Probably penniless.
No job—no help in getting one.
Back to old environment and associates.

IN KANSAS CITY.

Clothes patched and pressed.
Strengthened by out-door work and physical treatment.
Freed from alcohol and drugs by the "cure."
A little change to help out while seeking work.
Parole officer to help find work.
Advised and aided by parole.

In discussing the saloon policy, the use of drugs, gambling and vice, the report says: "In the enforcement of laws covering these things the police have generally shown a policy of great leniency." After reviewing the result of last spring's local option election which

school children. Some mental defectives are never sent to school. A few are excluded from school. Nothing is being done for these children. Nothing is being done in schools to detect abnormal mental conditions. Nothing for special training of the mentally defective.

WOMENS' WAGES

5 & 10 CENT STORE

PAY \$3.50 to \$4.00 beginning wage
\$5.00 maximum except for
5 out of 86 girls

A manager said:

"We choose girls who live at home because a girl can't pay board on what she gets and not go wrong or steal"

The Excuse Given

"Clerking in a 5 & 10 store is an apprenticeship for clerking elsewhere"

BUT WHAT DO THEY LEARN?

They don't make out sales checks
They don't judge or select goods
They don't display articles for sale

CHILD LABOR VIOLATIONS

The Law aims to protect Growing Children

Good Law. but	Poor Enforcement
(Children 14 to 16 years)	(Out of 55 children questioned)
Not to work over 6 hours a day	34 (62%) violating law
Not to work over 48 hours a week	30 (55%) violating law
Not to work before 7 A.M.	4 (7%) violating law
Not to work after 7 P.M.	21 (38%) violating law
Certain employments illegal	3 (5%) violating law

Out of 55 Children Questioned

these obey the Law



these violate the law



Evidently State Factory Inspection Needs Improvement

One of the Panels Showing Results of Industrial Investigations.

avored the retention of saloons, one report points out that in some sections there are as many as six saloons in one block and says such a number is totally unnecessary and only results in the development of the saloons off the low grade. "Springfield may want saloons," the report says, "but the city does not want drunkards or confirmed alcoholics."

THE PEOPLE'S HEALTH.

In the department of public health it is pointed out that of every ten babies born in Springfield, one dies before the age of one year of some preventable disease. One-third of these die because of improper care and feeding. They could be saved by employing public health nurses to instruct mothers. Under the head of mental hygiene it is emphasized that about seventy delinquent children are brought before the Juvenile Court annually. But no investigation is made of the family history of children suspected to be mentally deficient. Mental defectives are usually ten times as frequent among delinquent children as

In the departments of recreation and schools the value of social centers is strongly emphasized. A model school made to the scale first shows the building as it exists during one-sixth of the year, completely empty and idle. The turning of an electric button shows this same school room filled with men and women meeting for the various purposes which have to do with the social welfare of the community.

"In the movie you look on life," says the report, "at the social center you yourself live." "During one-sixth of the year Springfield's one million dollar school plant renders no service to its owners."

"Dividends from the large capital invested in parks consist in their enjoyment by the people. Bigger dividends will come from promoting the use of Springfield park facilities. Parks need play engineers as well as civil engineers."

Under the head of Springfield's theatrical offerings the report states, "During two months last spring four hundred and one performances took place in the four theaters. Four of these were straight dramas. The stage is either a moral or an immoral force."

As a whole the weaknesses in the civic life in the city of Springfield have been brought home to the citizens in a manner which will be productive of unusual good. The survey was led by the best and highest type of citizenship. Already measures are being taken to cure many of the diseases which this diagnosis has discovered. Some organization will be formed within the immediate future which will have as its purpose the effecting of the cures suggested by the experts of the Russell Sage Foundation.

Anniversary of Bowery Mission.

The old Bowery Mission of New York City celebrated its thirty-fifth anniversary in November. During the year within its walls 1,177 meetings were held with an attendance of 219,885. Three hundred and nine thousand, seven hundred and seventy-seven meals were given and 44,900 lodgings provided. Eleven thousand, eight hundred and sixty-two articles of clothing were supplied and employment found for 44,144.



The Information Booth Showing a Few of the Local Workers in the Survey Some of Whom are Familiar to Christian Century Readers. From left to right—Mr. Vachel Lindsay, Mrs. Roy Ide, Mrs. H. T. Morrison, Miss Mary Humphrey, Dr. George Palmer, Mrs. Stuart Brown.

"The New Crusade"

A Ringing Call for the Enlistment of Youth in Christ's Army.

BY J. N. JESSUP.

FOR two years there has been blazoned at the forefront of our Sunday-school enterprise this sounding watchword, "A New Crusade; 500,000 souls for Christ through Sunday-school evangelism." It is an appealing motto. It is a call to be reckoned with. It is the declaration of a great opportunity. It is a call to lofty duty. It makes its appeal to the noblest sentiment that ever stirred the Christian breast—conquest, conquest for our King.

Mobilization is the great word today in the military world. Would that it were employed in a better cause than that of slaughtering one's fellow men! Millions of men are filling up the ranks of the volunteers at the call of king's craft, to yield up their lives a willing offering for country. Surely the Church will not be outdone by those who fight in secular interests.

Mobilization, organization, evangelization—these are the watchwords of the hour.

The "Crusade" of the twelfth century has lent its name and inspirational value to many a cause good and bad, but never to one more worthy of our highest endeavor, even to the point of great sacrifices, than the one represented in this "New Crusade."

A CRUSADE OF A NEW SORT.

We have heard of the crusades of the olden time, of that feverish era when the Church, borne on by the passionate appeals of a hermit, and intoxicated with his spirit, went forth to rescue the sepulchre from the hands of the false prophet. What we need today is the spirit of that crusade; not its spectacular features, not its trumpet blare and the gleam and glint of sword and shield; not that, but its tremendous earnestness, its willingness to suffer, its magnificent faith and daring, its enthronement of duty, and its impelling cry, "It is God's will! It is God's will!" Given this spirit, and the 500,000 converts will be forthcoming.

A new crusade implies that past efforts have not been wholly successful. It is a reminder that the war is not over. The sepulchre is yet in the hands of the false prophet. Thousands yet need to be recruited in the army of the King who are now doing service in the ranks of the world.

Five hundred thousand in five years is a perfectly feasible proposition. It is not an idle dream. It is not a house of cards. We will mobilize; we will organize; we will evangelize; we will have our five hundred thousand.

We will mobilize. We will call every man to the colors. We will supply him with modern weapons of warfare. We will assign him a point of contact with the enemy. We will strengthen the base of our operations. In other words we will rally all our Sunday-school hosts. We will, first of all, give to the Sunday school the recognition it ought to have and make it what it ought to be.

THE SUNDAY-SCHOOL SPELLS OPPORTUNITY.

The Sunday-school is the biggest thing, the most potential thing, in the church life today. The Sunday-school has been "launched" for many years, but, "Whither bound?" Are we to forever and forever hug the shore as did sailing vessels before the days of Columbus, or sail out on new seas of wondrous discovery and

power? Good work has been accomplished, is being accomplished all the while, but it is too meager commensurate with the possibilities. The great ship, capable of sailing the boundless main, is lying in-shore, and only meagerly fulfilling the purpose that was in the mind of the Master-builder.

This great organization with its vast



Rev. J. N. Jessup, who says that Sunday-school Evangelism yields the quickest returns on the thought and energy invested.

constituency, has but one aim, to win souls to Christ and train them in Christian life and service. It has a right to demand something more than a passing consideration from every Christian. It must be better understood even in this day. It is in every way worthy of the best brain and brawn and genius and consecration of the church.

We will mobilize this great army, and then we will direct each unit to the point of contact. We will assign each school to a definite task. The task distributed, the consummation will be easy. It can be done. Will it be done?

Sunday-school evangelism is an evangelism sure, swift, and dignified.

No work in which the church can engage is so absolutely sure of success. About 85 per cent of all who enter the Church enter through the Sunday-school.

ADVANTAGES OF SUNDAY-SCHOOL EVANGELISM.

Sunday-school evangelism is not only sure, but it is swift. It yields quickest return on thought and energy invested. Rally day, properly conducted and followed up, will yield fine fruitage. Decision day, well planned, looked forward to, prayed for, will pour a golden harvest of youth into the lap of the Church. If you will excuse the expression, the church can most surely and quickly have a "bumper crop" by giving its strength to the work of the Sunday-school.

Sunday-school evangelism is not only sure and swift, but, best of all, it is dignified. It is sane. It is normal. Modern revival methods are not always sane, not always normal, frequently undignified. I do not believe God meant His church to increase by the "high pressure" methods.

It could be said of some revival methods "it is a scream."

The traditional "exhortation" at the close of each sermon is not always fruitful, and may become very tiresome. Well do I remember in my childhood that, when the preacher lowered his voice from its topmost pitch, closed the Bible and stepped down in front of the pulpit and delivered the impassioned "exhortation," then it was time for me to wake up, for the sermon was about done and the services about over. We have kept up the exhortation with commendable faithfulness. I cannot believe that God intended his church to be recruited by the begging process. It is too much like conscript soldiers. People are begged, coaxed, cried, joked, tweedled, sometimes flim-flammed into the Church. It lowers the dignity of the Church. That such methods seem necessary shows that we have missed the mark. Somehow we have gone at it wrong. It is distasteful to cultured souls, and it must be to Christ.

WHERE THE REVIVAL IS JUSTIFIED.

Understand, there are times when the impassioned invitation is not out of place: in the intense atmosphere of a revival service, when the situation is electric with expectancy, when many are halting, then it is both right and normal to go on exhorting them to be saved, as Peter on the day of Pentecost: "With many other words did he exhort them saying, save yourself from this crooked generation." Then it is right and not undignified; indeed, how can a man help it who feels the burden of souls upon his heart? Any impassioned utterance or pleading is justified in a revival meeting, except when one races up and down the aisles, jumps over seats, and turns hair-raising somersaults. But as an every-day business the traditional exhortation is unnecessary. The Sunday-school is the natural, normal and dignified way; and I believe it is the way that was intended.

Reaching thousands of children in the Sunday-school, by that same process hundreds of parents will be reached. There is no more direct road to a parent's heart than through the child. "A little child shall lead them." The school that brings parents and child together in the kingdom of God is doing the Master's will and work.

We are all the time studying how to reach men. Consider the child. In ninety-nine cases out of a hundred you can reach the man you seek quicker through the child than in any other way known to human effort. The man may be hardened in sin, absorbed in business, but he is one out of ten thousand if he is not concerned in the moral and religious development of his child.

A mother sat on the bedside with her sick boy. The mother heart was glad because she thought the disease had fled and safety was assured. But it was the prelude to the end, for the home was soon to lose this little mother's joy. They were talking lovingly to each other, as only a boy and his mother can talk, when the dear little fellow said, as he clasped his mother about the neck with his thin arms, "Oh, you are just a boy's mother."

THE CHURCH AND THE CHILDREN.

That is what the church must be to the children—just a great, loving, tender,

motherly mother. The changeless beauty that glows on the canvas of Benjamin West was put there by the kiss of his mother, for it was the pressure of her sweet Quaker face that inspired him with a genius that has made his art glorious in all the proud galleries of the world.

In the stormful period of the French Revolution, one of that nation's most gifted and patriotic sons was looking out from behind prison bars, expecting every moment to hear the rattle of the death wagon, and see and feel the flashing knife of the guillotine; but in that terrible situation he uttered this wonderful word, "Even in this incomprehensible moment, when mortality, enlightenment, love of

country, all of them only make death at the prison door or on the scaffold more certain, yes, on the fatal tumbril itself, with nothing free but my voice, I would still cry 'take care' to a child who should come too near the wheel. Perhaps I may save his life; perhaps he may some day save France."

In the old State House in Philadelphia, around which gather so many memories of the birth of our freedom, and filled with Revolutionary relics, there is the headless shell of an old drum. Above it you may read the words, "This drum was beaten at the battle of Germantown in 1777, by John Shoemaker, aged twelve." Men may load and fire the great guns and bombard

the strong fortresses, but boys have held the drumsticks, and have given the beat of the furious charge that has sent men to battle and to victory.

When William the Conqueror sailed from the shores of France to wrest the crown of England from Harold, the royal galley led the fleet. The figure-head on the prow of the galley was a golden boy, with arms outstretched, pointing the way to England and to victory. O Church of God, O Ship of Zion, put the living boy on the prow of thy proud craft, and that boy shall point the church to a militancy on earth that shall issue in the church triumphant.

Johnson City, Tenn.

Retired Officers in Two Armies

How Uncle Sam and the Church Treat the Men Who Serve Them.

BY GEORGE A. MILLER.

IN THESE days when we are contemplating an adequate relief for the aged minister and his dependent ones it seemed to me it would be interesting for us to know how the United States government cares for those who have given the active part of their lives in service in the army or navy. As a concrete case is always more interesting than an abstract treatment of a subject I have interviewed one of the retired generals of the United States army now residing in the capital city.

General A. S. Daggett enlisted as a private in the 5th Maine Volunteers in 1861 at the age of 23 years. He was soon made a Lieutenant. He served with honor and distinction all through the Civil War and in 1866 was appointed to the regular army as Captain. His pay was simply the pay of the office and it is given in general figures as he, like all great men, is exceedingly modest and requested that as far as possible I should leave him personally out of the article that I might write.

THE GOVERNMENT'S LIBERALITY.

As a captain at that time in the service his pay was about \$140 per month. Of course if he were disabled or sick he received all the care and treatment necessary free of any expense whatever. He was later appointed as Major and his salary was now \$2,500 per year with an increase of 10 per cent for every five years he had been in the service up to 20 years. He was again promoted, this time to the office of lieutenant colonel at a salary of \$3,000 plus the 40 per cent, he having then been more than 20 years in the service. This gave him a salary of \$4,200. His next promotion was to the office of colonel at a salary of \$3,500 plus the 40 per cent, but the salary of a regular colonel is not to in any case exceed \$4,500. Later he was made a brigadier-general at a salary of \$5,000 per year.

We see by this that an officer during the

years of his active service is well cared for by our government. Very few ministers have continuous service without the loss of any time, with no medical or hospital bills, with no moving expenses and with the assurance of employment during life or good behavior.

I have written of the case of General Daggett because I have known him for several years as an ardent church man and a faithful member of the Metropolitan Presbyterian Church of this city and especially as a great worker in the temperance cause. I have written also because during the Boxer uprising in China he was an officer of the relief expedition of the allied forces that hastened to the relief of Peking and was prominent in the attack that brought safety to the missionaries and others who were imprisoned within its walls.

But what provision was made for this



Rev. George A. Miller.

good, faithful man when age should come upon him and he should be no longer able to do active service? Would he be compelled to support himself and family by attempting some labor for which his years of service and training had thoroughly unfitted him? Would he be compelled to live in want and without the comforts that should rightly come to age and a well-spent life? The government of the United States does not treat the leaders of its forces and those who have borne the burdens of active service in that way.

At the age of 64 he was retired. This is compulsory and an officer either of the Army or Navy reaching this age must be retired from the active service. He may be called upon to do some clerical or executive service, in case of stress or need, but in general he spends the remaining days of his life without labor. But can he spend them in comfort? He receives as compensation during life three-fourths of the regular salary he was receiving at the time of his retirement. In the case of General Daggett he receives an annual salary of \$3,750. To a preacher this seems sufficient to procure a few luxuries above the actual necessities of life. He was retired on June 14, 1901. He has spent these years in Christian work and especially is he an earnest and active worker in the cause of temperance.

A PRESENT OPPORTUNITY.

Now the vital question to us is how shall the church treat those who have given the best of their lives to her service, receiving often but a mere pittance even when they were in their prime? Can the great Church of Christ afford to treat its aged and helpless leaders as paupers? No, far be it from any of us. May we this year have an offering from all our churches and may we give an amount that will show that we have received the spirit of the Christ child during this Christmas season.

Washington, D. C.

As Little Children

By THOMAS CURTIS CLARK.

AS LITTLE children playing along the wide seashore,
Gathering pearly shells, turning them o'er and o'er,
Tiring of each in turn but to seek a brighter one—
So play we, children all, till life's play hour is done.

As little children playing along the wide seashore,
Building their houses of sand where the wild waters roar,
Then, when the waves devour, crying out to the heedless deep—
So play we, children all, and are left on the shore to weep.

As little children playing along the wide seashore,
Launching their fragile barks freighted with precious store,
Tracing their wayward course till the waves their treasures spend—
So play we, children all, and shall unto the end.



EDITORIAL

KEEP CHRISTMAS SIMPLE!

IT IS hard to imagine how anyone who might be expected to read *The Christian Century* would be guilty of making extravagant Christmas gifts in this year of want and sorrow. So it may be that this editorial is quite superfluous.

But there may be those whose ideas of extravagance are not well defined, and who are planning a Christmas that seems reasonable enough in view of the habits of past years but which, in view of the extraordinary condition this year, must be described as extravagant.

Christ's birthday will be honored best by utmost modesty and simplicity in gifts this year.

If our friends received from us a simple card with a sincere good wish and a word conveying the information that the money usually spent on their Christmas gifts is this year being given to the poor or to some cause in the Church or to the Red Cross, it would please them more than anything else we could do.

An expensive Christmas, an elaborate Christmas, borders on the unethical this year and certainly it altogether violates good taste.

In all the land there should be no Sunday-school celebration whose main or prominent feature is the giving of presents to the children. The children should in this year be given the higher joy of themselves giving to Christ and to his suffering little ones.

Keep Christmas simple, and keep it unselfish—this year at least!

STUDYING THE WAR IN SUNDAY-SCHOOL.

NO SUBJECT engrosses the public mind today as does the European war. Men and women alike discuss it. The newspapers are filled with little else. Every public address one hears, no matter where the speaker may begin or what his theme may be, soon or late gets around to the subject of the war.

Advertisers are capitalizing the war interest to call attention to their goods. Economists are calculating what the effect of the war will be on the relative precedence of the financial centers of the world, most of them predicting that New York will lead London and Berlin when the fight is over. Art no doubt will shift its habitat, and Fashion will speak with equal if not superior authority from some other throne than that long established in Paris.

The ethical and religious aspects of the war command the greatest attention. The moral feelings of mankind have been shocked. All the inhibitions—the well-developed sense of brotherhood, the organized Socialist movement, the self-interest of commerce, the restraining power of bankers—in which men had trusted, have broken down, and this war is launched with even greater facility than any war in history.

And the Church's influence did not inhibit war.

It is Christian nations that are slaying each other's citizens. Three Y. M. C. A. secretaries, colleagues in Christian work in Geneva, marched in three opposite directions to join opposing armies.

Catholics fight Catholics.

Christian Endeavorers fight Christian Endeavorers—and fight to kill!

What does all this mean for our religion? Has religion failed? Has the Church failed? Is Christ sufficient to the great task he set himself of bringing peace on earth and a reign of good will among men? If he is sufficient why have twenty centuries of his influence upon mankind eventuated in this hideous butchery?

You can't avoid hearing these questions. And not many of us can avoid asking them. The place to ask and to discuss them is in the Church itself, in mature Sunday-school classes especially.

By a stroke both of practical enterprise and genuine service Dr. Josiah Strong has reconstructed the entire program of the Gospel of the Kingdom magazine for next year, consecrating every one of its twelve issues to the study of the moral and religious aspects of the war.

We do not like to use these editorial pages for advertising the goods of the Disciples Publication Society, but it would seem that so obvious a blessing to adult and young people's classes should be passed around as generally as possible.

The advertisement of the Gospel of the Kingdom lesson program is found on another page.

Many a Sunday-school class will double its attendance next year by the use of this increasingly popular and now peculiarly timely series of studies.

THE CHRISTIAN CENTURY'S CHRISTMAS.

THE CHRISTIAN CENTURY cannot allow the Christmas day to approach without giving expression to its grateful appreciation of the good things that have recently come to it.

Since the Atlanta Convention our laymen friends through the Coöperation Committee have made it possible to very materially reduce our indebtedness. Some large and very generous gifts have been received in response to the Committee's call, and a larger number more modest in amount but equally generous and gracious.

In these pre-Christmas days our friends are remembering this cause with gifts which spring out of the season's sentiments.

For the spontaneity and heartiness of these benefactions the editors and the members of the Coöperation Committee are sincerely thankful.

Along with these expressions of gratuitous support the Disciples Publication Society is able to report an increase in its Sunday-school business for the autumn quarter of 35 per cent above the corresponding quarter of last year.

At this writing the business office reports that the orders for Sunday-school supplies for the winter quarter, which are now rapidly coming in, show more than a 60 per cent increase over the corresponding date of last year.

These gifts of our friends and the patronage of our churches and Sunday-schools bring to the office and to the hearts of all the workers in it the spirit of Christmas cheer.

THE MENDACITY OF WAR NEWS.

IT is a trite saying that no dependence can be placed upon newspaper reports. But it has taken the experience of these last weeks with the reports from the battle lines of Europe to put the proverb beyond the line of doubt.

It is doubtless natural that the accounts of hostilities, either of a political or military nature, are colored by the bias of partisan feelings. We expect optimistic forecasts from the leaders of campaigns.

But such motives can in no way explain or excuse the absolute and unvarnished falsehoods which day after day emanate from the press bureaus of the contending nations.

If one were to believe the German dispatches, there has been an unbroken series of advances on the part of their troops, varied only by slight retreats now and then which were merely in the nature of tactical movements. And the number of prisoners taken from the Russians, and from the Allies on the west front, if footed up would equal the total force in the field.

The Russians have been equally picturesque in their accounts. "Enormous" numbers of Germans and Austrians have been made prisoners, and the quantities of arms and equipment captured would have left their enemies without either men or munitions. If the English and French dispatches have avoided



some measure of this extravagance, it is merely because the censorship has been so severely applied as to reduce all news to the most meager and unsatisfying quantity.

It is difficult to understand these misrepresentations of fact, either from the standpoint of ethics or of strategy. The moral effect of much of the war news is the creation of a depressing feeling that nobody wishes to tell the truth. And the folly of such procedure is apparent upon the reflection that the facts, good or bad, are a much more valuable asset to the war office than falsehood, and that they are certain to be known soon or later.

A CHRISTMAS ARMISTICE.

THE suggestion has been made repeatedly since the outbreak of the war that in case hostilities continued till the close of the year and beyond, an earnest effort be made to secure an armistice during the Christmas period.

There is a pathetic appropriateness in such a suggestion. If the conflict were between Christian and non-Christian peoples it would hardly be possible to plan such a pause. But because it is a war among Christian nations, it seems appropriate and possible!

The cynic and the scoffer will not fail to see the irony in this fact, and the so-called "heathen" nations will have their smile over it. This is but a small part of the burden Christianity has to bear as the result of the failure of its own exponents to bear witness in their lives and policies to the faith which they profess.

But it is to be hoped in all sincerity that the suggestion may be adopted. Sad and tragic as is the war, it would be still sadder and more tragic if the fight should still go on upon the day which twenty centuries have consecrated to the memory of the Prince of Peace and to the sentiment, "Peace on earth; good will to men."

Let us hope and pray that, whether by the entreaty of our government, or that of the neutral nations of Europe, or of the united Church, or the papal church, or some other expression of sentiment, the Christmas time may be marked by the ceasing of hostilities.

THE CHURCH AT OLD BETHANY.

ERECTED by the gifts of the many alumni and friends of Bethany College, the new church at Bethany, W. Va., is nearing completion. The committee, of which Pres. T. E. Cramblett, or to Miss Rebecca A. Richardson, Bethany, W. Va. need of fresh contributions in order to complete the work.

Bethany College has a unique place in the life and affections of Disciples. Increasingly it will be a shrine for pilgrimages by those who wish to visit the scenes of the founders of this movement. The old church which has stood for so many years on the banks of the Buffalo will be kept as a museum, and there are many objects of interest relating to Bethany and the Campbells which ought to find a secure resting place there.

If there are any friends who will contribute gifts, large or small, to the new church they can send their offerings to Pres. Cramblett, or to Miss Rebecca A. Richardson, Bethany, W. Va.

A WEAKENED PILLAR.

CHURCHMEN the nation over will hear with regret that William J. Bryan has taken the position in his "Commoner" that Prohibition is an issue that belongs to the states and not to national politics.

It will be difficult for the most ardent admirers of the Secretary of State to construe this newly announced attitude as disingenuous. It bears obviously upon its face the character of mere policy. No principle is brought forward by Mr. Bryan in justifying the position he has assumed. His distinction is a wholly artificial distinction, resting upon the purely arbitrary "ipsi dixit" of the man who makes it.

If Prohibition is good for states it is good for the United States. If the difficulties in the way of enforcing it in certain parts of the nation argue against making it a national law, the

analogous difficulties in the way of enforcing it in certain parts of the states argue against making it a state law.

But even so the analogy is not quite fair, for the main difficulty in the way of full and adequate enforcement in the separate states inheres in the fact that neighboring states are still "wet," and that the traffic is yet tolerated by Federal authority.

Once outlaw the saloon from the nation and you have done away with the greatest difficulty in the way of absolute enforcement of Prohibition in the states.

Mr. Bryan's vehement attack upon the liquor traffic in his speech to Chicago Presbyterians two or three weeks ago will be bound to be interpreted, by others than partisans and cynics, as a deliberate plan to anticipate the resentment his contemplated announcement would call forth, cleverly providing a cushion to break the force of the protest he knew would come.

In a critical hour, when the Prohibition cause has at last gotten into the focus of national attention, Mr. Bryan's utterance will cost it a dozen or a score of precious votes in Congress.

For which unanticipated weakening of a supposed pillar in the temple Mr. Bryan's churchmen friends will find it hard to forgive him.

THE HEROIC NOTE.

PEOPLE respond to the call for heroism. They expect to hear it from their minister. They want him to ask them to do hard things. If he makes the Christian life too easy they suspect his own spiritual depth. Newspapers do not often sound the heroic note, but when they do they hear from it. Their readers say amen to the interpretations of Christianity that call for self-denial.

The Christian Century has fresh and impressive proof of this. The editorial series on the spiritual life, appearing on the opening page, was interrupted a few weeks ago with an appeal for Christ's churchmen to practice during this extraordinary year an economy of expenditures akin to that practiced by the ascetics, and to increase manifold their gifts to Christ's work at home and abroad.

We have received more expressions approving the sentiments of that editorial, from ministers, mission workers, laymen and women, than any article appearing in this paper in a long time has called forth.

THE QUESTIONER.

BY CARL WERNER.

I called the boy to my knee one day,
And I said: "You're just past four;
Will you laugh in that same lighthearted way
When you're turned, say, some thirty more?"
Then I thought of a past I'd fain erase—
More clouded skies than blue—
And I anxiously peered in his upturned face
For it seemed to say:
"Did you?"

I touched my lips to his tiny own
And I said to the boy: "Heigh, ho!
Those lips are as sweet as the hay new-mown;
Will you always keep them so?"
Then back from those years came a rakish song—
With a ribald jest or two—
And I gazed at the child who knew no wrong,
And I thought he asked:
"Did you?"

I looked in his eyes, big, brown, and clear,
And I cried: "O boy of mine,
Will you keep them true in the after-year?
Will you leave no heart to pine?"
Then out of the past came another's eyes—
Sad eyes of tear-dimmed blue—
Did he know they were not his mother's eyes?
For he answered me:
"Did you?"

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

Roman Catholic Bishop and Unity.

In the Constructive Quarterly for December there is printed a letter from the late Bishop of Cremona, Italy, Geremia Bonomelli, addressed to the editor of the magazine in which this leading man of his communion expresses himself forcibly in behalf of the reunion of the three great communions, Roman, Anglican and Greek. He said:

"The work in which you invite me to participate is one which for those who believe and reason is of immense importance, religiously and politically. If it should be crowned with a happy issue, it would change the face of the earth. The union of the three great churches—the Roman, the Greek Orthodox, and the Anglican—would arrest the invasion of skepticism and universal irreligion which threatens the three continents, and would prepare a future that should be new in every respect. It is, therefore, the duty of every man to assist the great undertaking in whatever way he best can; never to lose heart in presence of the enormous difficulties. What are the means to attain this most exalted object? We, who have the grace to possess the faith of Jesus Christ, know that the first and chief means granted to all, and an available means, is Prayer."

Episcopalians Will Help Chicago Poor.

There was a special meeting of the Chicago deanery of Episcopalians in the church club rooms recently to hear the report of a special committee appointed to devise ways and means of helping Chicago's poor. It is proposed that the Episcopalians plan to aid by taking responsibility for the care of young men from eighteen to twenty-five. When these appear at the Municipal lodging house, they will be turned over to the church authorities for shelter and care. This would bring about a very desirable segregation of the unemployed, it is thought.

From Catholics to Episcopalians.

Less than a year ago, Rev. Victor von Kubinyi and his Hungarian congregation at South Bend, Ind., transferred their allegiance from the Roman Catholic church to the Protestant Episcopal. They are now engaged in building a place of worship to house their activities in the fellowship of the Episcopalians. The new place of worship will seat a hundred and eighty people. Rev. Kubinyi is of noble birth and is able to speak Polish, French, Italian and English in addition to his native tongue.

Prayer for the Dead Commended.

On All Souls' Day, the Archbishop of Canterbury, preaching to a large mid-day congregation at All Hallow, Barking-by-the-Tower, England, on the occasion of the dedication of the church, spoke at some length on the duty of the church in bringing consolation to those who were in mourning on account of the war. He commended the practice of prayer for the dead, though the Episcopalian book of prayer provides no forms for such practice. He said prayers for the dead were excised at the close of the middle ages on account of abuses that arose but

that they might be safely recognized by the church of the present time.

Higher Criticism at Princeton.

Rev. Stuart Lawrence Tyson, formerly chaplain of the University of the South, and an Episcopalian, spoke before the undergraduate students of Princeton University under the auspices of the Christian Association, on "Historical Criticism as an Aid to Faith." He said: "The Bible is like a basket of fruit. Historical criticism saves us from eating the basket, and thus enables us to be nourished by the fruit."

Chinese President Favors Missionary.

President Yuan Shi Kai of China has recently violated some age long traditions of China and thus complimented Sher-



President Yuan Shi Kai, of China, who showed favor to Sherwood Eddy, Y. M. C. A. Secretary.

wood Eddy, the great Y. M. C. A. worker of the orient. Mr. Eddy was coming to Peking to preach to the students of the city and it was announced that it would be necessary to build a temporary shed to hold the crowd. The President offered to assign space for the shed on the sacred grounds of the temple of heaven, Peking's most famous shrine of the old paganism. There were reasons for not accepting the proffer but its significance was not lost sight of. A shed was erected to hold four thousand people and it was crowded. There were 654 new members added to the Y. M. C. A. in that city. One wife says of her husband, "Since he joined that association, my husband has treated me kindly for the first time in our married life."

Lawsuits Over Church Union.

There have been a number of lawsuits involving property that have followed in the wake of the union of Cumberland Presbyterians with the northern Presbyterian body. Two recent decisions have been favorable to the union. Dec. 1 the supreme court of Missouri handed down a decision in Missouri Valley College versus Guthrie, and Hays versus Man-

ning (the Odell Avenue church, Marshall, case), favorable to the union in both cases. Judge Davis in the circuit court of Saline county had decided the college case in favor of the Presbyterian Church, and the Odell church case in favor of the Cumberlands. The supreme court affirms his judgment with reference to Missouri Valley College and reverses him in the Odell Avenue case. In the latter the judgment is reversed and remanded with directions.

Pastor Wishes No Christmas Presents.

The pressure of poverty among the Chicago unemployed is very severe this winter and this fact led Rev. David Hugh Jones, pastor of the First Presbyterian church of Evanston to make an unusual announcement in his services recently. He asked his congregation not to make him any Christmas presents this year but to use the money for the poor. He also suggested a great reduction in price of presents given to each other by members of his congregation. He is pastor of one of the wealthier churches of Chicago Presbyterianism.

Rev. "Billy" Sunday Coming to Chicago.

The West Side group of churches in Chicago issued a call to Rev. "Billy" Sunday to come to Chicago recently. Word has been received that he has accepted the invitation and will begin services there sometime near March, 1916. A committee is already at work on the details. It was in Chicago that Mr. Sunday first came into the Christian life in the Pacific Garden mission.

W. J. Bryan's Interdenominationalism.

Hon. William Jennings Bryan spoke before the Presbyterians of Chicago Nov. 29, filling the Auditorium theater, the largest place of assemblage in the city. He declared himself a Presbyterian but said he had an interdenominational family. He said, "I am a Presbyterian elder but the Presbyterians should not put too much emphasis on the fact for they have not always been willing to be responsible for what I have said. Besides, my Presbyterianism was somewhat of an accident, for I was only fourteen when I joined the church and I did not know anything about its creeds, and moreover, it was a Cumberland Presbyterian church. I joined it because it was father's church. My mother had been a Baptist before her marriage and my wife was a Methodist until she joined me in the Presbyterian fold. Our oldest child is an Episcopalian, our second is a Methodist and our youngest is a Congregationalist. We have six grandchildren and through them we expect to be connected with other branches of the Church. I speak for all denominations and I am willing to work with any people who serve Jesus Christ."

Great Peace Meetings in Chicago.

There were two great church peace meetings in Chicago on the same day, Dec. 8. The Chicago board members of the Church Peace Union called a luncheon at the Hotel La Salle. These representatives were Rabbi Emil G. Hirsch, Jenkin Lloyd Jones and Dr. Shailer Mathews. In the evening of that day,

Dr. Frederieh Lynch of New York, secretary of the Church Peace Union, founded by Andrew Carnegie, delivered the principal address at the banquet of the Baptist Social Union.

Modernists Found Sunday Schools.

It is stated that over two hundred Sunday-schools have been founded in Holland by pastors and leaders of the Modernist movement. It is the purpose of these leaders to bring up children with religious ideas that are consistent with the point of view of modern thought.

Presbyterian Comity Disturbed.

That there are two Presbyterian bodies working in the south is often the occasion of embarrassing situations. Northern Presbyterians not only have a few churches in the south that remained with the northern body through the Civil War but they also have some missionary churches. The church at Lafayette, La., has declared itself an independent church on account of friction concerning its pastor, Dr. J. J. Barr. Dr. Barr was dismissed from the Presbytery of New Orleans at his own request, thus leaving the southern branch of the denomination. After he was received by the Presbytery of Jefferson, representing the northern church, he was excommunicated by the Presbytery of New Orleans. The Presbytery of Jefferson then installed him as pastor of his former church. The incident may tend to retard the union of these two branches of Presbyterianism.

University-Wide Religious Campaign.

Northwestern University held a week of special meetings in the interest of the religious life of the students on Dec. 7-13. There were meetings and conferences for special groups at every hour of the day from early morning until late at night. In the evening, there were joint mass meetings with addresses by the great leaders of Methodism. One of the features was a period in the day when the leaders of the movement might be consulted privately in an office, by the students, with regard to religious problems. Among the leading speakers in this movement were Bishop Theodore S. Henderson, Rev. William Hints, student pastor of Ames, Iowa, Rev. Horace G. Smith, pastor of the Methodist Episcopal church of Glencoe, Ill., Rev. J. C. Carwardine, pastor of Douglas Park Methodist Episcopal church of Chicago and Mrs. W. F. McDowell, wife of Bishop McDowell. Missions and social service were given a vital and prominent part in the commendation of religion to the students.

Dr. George A. Lofton Stricken.

Dr. George A. Lofton, seventy-five years of age, and for the past twenty-six years pastor of the Central Baptist church, Nashville, Tenn., recently suffered a stroke of paralysis. Dr. Lofton has been a great preacher of the Gospel and a defender of the faith. One volume of his sermons has had a circulation of 300,000. He has just published *The Wreck Restored*, a poem of merit. If Dr. Lofton is laid aside permanently the Baptists will suffer a great loss.

Livingstone's Grandchildren Missionaries.

Two grandchildren of David Livingstone (Dr. Livingstone Wilson and his sister, Miss Livingstone Wilson) have recently gone to central Africa as missionaries of the United Free Church of Scotland.

THE MEANING OF BAPTISM

By CHARLES CLAYTON MORRISON

Editor of THE CHRISTIAN CENTURY

It is the purpose of *The Christian Century*, as occasion affords and space may allow, to present reviews, or excerpts from reviews, of the editor's book on "The Meaning of Baptism." As to the fairness of the criticisms, or even as to their accuracy in representing what the book teaches, it is not necessary to make any comment. Some of these representations the author absolutely repudiates. But the book must stand for itself. We believe our readers will be interested in knowing what others think of it, and the reviews are reprinted simply for their news value.

THE CENTRAL CHRISTIAN ADVOCATE (METHODIST)

By REV. P. C. HERBERT.

The above caption is the title of a new book by Charles Clayton Morrison, editor of *The Christian Century*, of Chicago, and published by the "Disciples Publication Society." This is a remarkable book. It is a candid reversal of the well-known dogma of immersion for baptism. It is refreshing to find that the discussion of this controverted subject is no longer undertaken in the spirit of an antagonist unsheathing his sword to attack a "foe;" but is in the spirit of brotherhood with all believers in Christ. In this same spirit this review is undertaken.

The author says truly, (page 26) "The baptism question is not a scholar's question any longer. It is a plain man's question." "We have on our hands a problem in English, not a problem in Greek." Then he goes on to show that the Greek word *bapto*, and its derivative *baptizo*, were subject to change of meaning in various use the same as many other words. His illustrations are: *psallo*, originally meant pick; then to play upon the harp by picking; then to sing, or make melody; then the composition sung, etc. Hence psalm, psalter, etc. And *candidatus*, (Latin) originally meant, "one clothed in white;" then as a Roman official was inducted into office in a white toga, it finally came to mean the official so inaugurated. Consequently candidate.

Also the Greek word *bapto* originally meant dip, then as dyeing and washing were usually performed by dipping, the derived form *baptizo* came to signify the thing done even though it might be done by sprinkling or pouring. Then finally the word came to be used to denote the ceremony of induction into a religious order or society.

In reviewing the book I wish to show first what the author says baptism does not mean; secondly to treat what the author says it does mean; and thirdly to examine some of his exegesis.

First: On pages 33, 37, 38, 39, 47, 50, 61, 88, and 89, the author declares that baptism does not mean the following things: Not merely immersion in water. "To baptize a convert to Judaism meant to confer upon him the religious and political status of a Jew. The proselyte's 'baptism' was administered by immersion in water, but the baptism was not the immersion. Page 33. "It was a religious ceremony, an institutional function, not a mere specific physical action." Page 36. Here our author declares that baptism is "not a mere specific physical action." On page 38 he declares that it is absurd to demand that "immerse" be submitted in our language for baptize. "This word in its New Testament use refers to a rite, a ceremony, including in its connotation the significance of the ceremony and not merely the physical act by which the ceremony was carried out." If the word *baptizo*, which belonged to the com-

mon speech of this Greek-speaking age, had meant "immerse" or "dip," as Baptists and Disciples have confidently taught, the Author of the "Didache" would have made himself ridiculous by advising that immersion could be performed by pouring water on the head thrice. Manifestly the Greek word did not mean immerse. It denoted the rite of becoming a member of the Church.

The "Didache" or "Teaching of the Apostles," was a production of the latter part of the first century, and in that part which refers to baptism, it says that baptism may be performed by pouring water upon the head of a candidate. As the author says it is absurd to think that immersion could be performed in this manner.

The usual claim put forward, that immersion only is baptism, is intolerable. "Baptism is validly solemnized by other forms." Page 88.

Furthermore, the author says that baptism is not a memorial of the death, burial and resurrection of Christ. He admits that "this idea prevails quite generally in immersionist circles;" but says that "there is not an iota of evidence for this." He says, "we do not die to sin and bury the old self by immersion in water. We do not rise into the new life by emerging from water. The physical act is not spiritually efficacious. Millions of Christians there are who have been buried with Christ in baptism who have not been immersed in water." They are Christians, members of the Church of Christ.

This is a wonderful admission, coming as it does from a representative scholar in one of the largest bodies of Christians that practice immersion exclusively for baptism. I am truly glad our brother has come to this catholic position, which is the only true one. But on page 184 he says, "they have missed something." He means the unimmersed; but he does not tell us what they have missed. He is kind enough, though, to tell us, "but they have missed nothing essential." Now if they have missed nothing essential, they need not be unduly alarmed.

Secondly, we will consider what the author says baptism does mean. We have found that he says it does not mean immersion nor any mere physical action. His main contention is that baptism is a religious rite or ceremony of induction into a religious order or brotherhood. Baptism confers certain benefits. To a Jewish proselyte, it conferred the religious and political status of a Jew. He argues at some length that baptism confers all the privileges of the order or society which grants the rite; and that the recipient therein commits himself to all the doctrines held and the obligations that are common to the brotherhood to which he seeks admission. Now I think that no one can find any serious fault with such a position, except that he does not nearly exhaust the meaning of the rite. It means all he claims for it, and more.

(Continued on page 23.)

Here and There

DISTINCTIONS AND DIFFERENCES.

Why should we attempt to distinguish between the Lord's Prayer and the Intercessory Prayer by calling the former the Disciples' Prayer? If Jesus uttered both prayers why not call them his? We never think of calling the teaching he gave his disciples their teaching. What is gained by such a distinction is difficult to see.



Sometimes the point is made that the Disciples' movement is a Restoration movement and not a Reformation. As a matter of fact a restoration is impossible without a reformation. Both are as inseparably related as the cloth is to the garment.

And if we follow the writings of Alexander Campbell we shall find that he had no qualms of conscience in speaking of the current reformation. No harm will be done if the terms are used synonymously. At times one is compelled to conclude that among us there are some who believe that there will be neither reformation nor restoration without annihilation. To them a war to the death is the only possible road to unity.

Would it not be better to speak of apostolic Christianity rather than primitive Christianity, in view of the changes that have come over the latter word? We think of the primitive plough of the Orient, and when our minds pass to the primitive Church they carry with them the suggestion of the obsolete and the incongruous.

The old-time fear of referring to our ministers as Reverend is still upon us, but it is a flimsy fear if it rests solely upon the text, "Holy and reverend is his name." If reverend is applied to God, so is holy. If one cannot be lawfully used when applied to man neither can the other. If a preacher feels himself duly elated when he sees this prefix to his name he should warn his friends that they are really exalting him to the papacy when they only meant to treat him courteously, and that they must forego their good intentions as they value his soul's salvation. On the other hand, if a man feels that the title before his name neither jeopardizes his self-respect nor his influence there can be no possible objection to its use. If the title is bigger than the man it should be avoided; if the man is superior to the title it can do him no harm. The pope did not become pope because of his titles. He used them because he was a pope, just as he used his carriage. One did not make him any more than the other.

The man whom a title would undo is undone already.

RELIGIOUS BOGEYISM.

We are perfectly familiar with the art of creating spooks for purposes of revenue in bellumist circles, and many are familiar with the art among the Disciples for the same ends. The big issues of war ought to challenge our best efforts in the cause of peace, compelling us to forget our grouches and our rheumatics.

The bogies are born for the purpose of enlisting the fanaticism of the bigot in some cause or other. It seems that it is commercially profitable to promote a panic among brethren by setting up a scarecrow. As a business measure, while panics can be converted into cash, the more the better. But if business is subordinate in the work of God then peaceful measures should be proposed and acted upon. Think of the baseness to which that word "ecclesiasticism" has been degraded! It has been made to cover a multitude of shortages in one way or another.

If all the bogies that have been imported from the regions of scaredom in the past twenty-five years could pass before us in martial array they would present an imposing spectacle. We have been taught to sleep with one eye open for spooks, to live with our finger on the trigger, to suspect every man who does not lose his identity in the crowd, to consider no man safe unless he is rickety with panic prospects. The men who will not swallow popular brands of pabulum from incompetent hands and antiquated spoons are slated for slaughter. The bogey has no terror for them; they are on to the game and therefore they must be despatched. They are undesirables in the theological realm where their desire to be shown embarrasses the spook-makers. Beware of the panic mongers who befuddle issues and bid us prepare for the worst, which is always on the wing and headed in our direction.

The bogyst sees nothing but the hole in the doughnut.

EPHEMERAL JOURNALISM IN DETAIL.

I recently alluded to the wrecks of ephemeral journalism scattered along the pathway of our Disciple history. Here is a list of some of the journals that were born at various times and died in youth through neglect.

"The Evangelist," Walter Scott, editor, 1832-42; "The British Millennial Harbinger," 1835; "The Primitive Christian," S. E. Shepherd, editor, New York, 1835-38; "The Apostolic Advocate," Dr. Thomas, editor, Virginia; "The Investigator," Hunter, editor, Massachusetts, 1835-36; "The Christian Messenger," B. W. Stone, editor, 1826-44; "The Christian Preacher," D. S. Burnet, editor, 1835-40; "The Christian Publisher," Coleman, editor, 1836; "The Gospel Advocate," Johnson and Hall, editors, Kentucky, 1835-36; "The Christian Panoplist," Hunter, editor, 1835-36; "The Heretic Detector," Arthur Cribfield, editor, 1837-41; "The Genius of Christianity," Caning, editor, 1844; "The Christian Record," J. M. Mathes, editor, 1843; "The Christian Light," Smith, editor, 1844; "The Carthage Evangelist," Walter Scott, editor, 1843; "The Orthodox Preacher," Arthur Cribfield, editor, 1843-44; "The Reformer," "The Western Reformer," Ben Franklin, editor, 1842-49; "The Gospel Proclamation," Alex. Hall, editor, Ohio, 1849-51; "The Christian Review," Talbot Fanning, editor, Tennessee, 1844; "The Christian Magazine," Jesse Ferguson, editor, Tennessee, 1848-54; "The Disciple," Graham and Butler, editors, Alabama, 1836; "The Ecclesiastical Reformer," Kentucky, 1848; "The Christian

Journal," Harrodsburg, Ky. (no date); "The Protestant Unionist," W. Scott, editor, Pennsylvania, 1845; "The Evangelist," Bates and Chatterton, editors, 1850; "Ladies Christian Annual," Jas. Challen, editor, 1852. This later became Challen's Magazine; "The American Christian Review," editor, quarterly, 185; "The Christian Pioneer," editor, Missouri, 1861; "The Luminary," editor, Ohio, 186; "The Christian Banner," editor, Canada, 1844-50; "The Western Evangelist," California, 1864; "The Apostolic Times," editor, J. W. McGarvey, Lexington, Ky., 187-.

I am told that "The Protestant Unionist," edited by Walter Scott, was the first weekly among the Disciples. It came to an untimely end.

Of the "Heretic Detector," edited by Arthur Cribfield, Dr. Robert Richardson in the Memoirs of Alexander Campbell, says:

"Mr. Cribfield was a man of considerable ability, though superficial in his attainments. He seemed much devoted to the cause, and afterward edited for some years a periodical which he called 'The Heretic Detector.' In this, growing heady and opinionative, as is common with those who consider other people's faults to the neglect of their own, he lost for a time the confidence of the brotherhood. This, however, by an abandonment of his censorious and imprudent course, he subsequently in a good degree regained, for he was a sincere-hearted believer, and falling after some years into a decline, gave ample evidence, not only of his confidence in the truth, but of his regret for the improper spirit in which he had essayed to defend it."

All of which leads us to remark that if all our heretic detectors had followed the later example of Mr. Cribfield in his regret for the improper spirit in which he essayed to defend the truth, we would not today be the victims of many of our dissensions. Why such a journal with such a name and such a laudable purpose should have died in the first flush of its career, and not have continued shedding its light upon the darkness of our heresies down to a green old age, is one of the mysteries which we must enroll with many others which have perplexed us in the dread Apocalypse! Its faith was unimpeachable, but the vulgar hunger of the printer had to be fed, and that required cash.

When one reads all these attempts to defend the truth and preserve one's name in the earth, and considers how brief their life and sad their lot, well may he exclaim with the poet:

"O, why should the spirit of mortal be proud?"

E. B. BARNES.

Trying to be Polite.

Mr. Lloyd George, after distributing prizes at a school, said he hoped the children would have a good record when he came again.

Thereupon they rose, and with one accord said, "Same to you, sir."

She Was Considerate.

A small girl interested in snakes and eager to know what John Burroughs thought of them wrote to the famous naturalist, and showed herself more considerate than many of his correspondents by concluding her letter as follows: "Inclosed you will find a stamp, for I know it must be fearfully expensive and inconvenient to be a celebrity."

The Queen of Belgium is seriously ill, due to overwork in Red Cross service.

The Book World

A DEPARTMENT OF REVIEWS AND LITERARY NOTES.

BY HERBERT L. WILLETT.

THE EVOLUTION OF EARLY CHRISTIANITY. By Shirley Jackson Case. Is Christianity a living, developing religion, and has it been so from the first, or is it static, and quantitative, an insert in human life, a sacred deposit of the past?

The decision that only in terms of a true development can Christianity find its explanation has been slow in attaining acceptance. Even yet most of its interpreters, while fully conceding and even insisting upon its evolution from period to period would emphasize a certain original essence, the heart of the gospel, in contrast to which the incidental features of a realistic eschatology, early Christian belief in angels and demons, a vivid supernaturalism, a species of sacramentalism, and an idea of the miraculous character of religious experiences, would be recognized.

It is Professor Case's thesis that "the primary activity which called the Christian movement into existence was not the AB EXTRA insertion of some other worldly quantity of ritual, doctrine or ethical instruction into the realm of human experience, but an outburst of spiritual energy on the part of Jesus and his followers, striving after new and richer religious attainments under the stimuli of a new and more suggestive environment."

This conception of the problem makes necessary the recognition of the value of all the phenomena of the early Christian movement as significant for study, and not merely the lives and activities of the few forceful personalities with whose names the enterprise is most closely connected. Furthermore, it discloses the importance of reinvestigating the various features of that rich environment upon which the Christian leaders reacted with such impressive results. In the elucidation of this phase of the subject, Prof. Case presents interesting chapters on the Mediterranean world in New Testament times, the Jewish connections of the early Christians, the breach between Christians and Jews, the contact of the early Christians with Gentile religions, the religious significance of emperor worship and of philosophical speculation, and the hellenistic religions of redemption. These are not unfamiliar fields of New Testament study, but so much new material has been contributed of late by scholars in many lands that a restatement of the facts is of great value.

In the final chapter on the "Triumph of Christianity" the method by which these varied elements of the age were utilized, modified, transformed or overcome is discussed, and the place of Paul in the process is particularly dealt with. The entire work is vital and stimulating. There are many points at which question and protest will arise, but the value of the book to the candid student of Christian origin is undeniable. (University of Chicago Press. \$2.25.)

THE STORY OF PHAEDRUS. By Newell Dwight Hillis. A romance of the early Christian days. The eloquent pastor of Plymouth Church, Brooklyn, has undertaken in this volume to give some idea of the simple human manner in which the writings of the New Testament took form and were gathered into a collection.

Phaedrus was a young Greek, the mis-

fortunes of whose family left him in slavery, as the librarian of a wealthy official of Ephesus. In the household there were Christians, secretly meeting, for fear of persecution. Introduced to this circle, the boy seized the occasion of a sudden panic, stole some rolls of parchment and other Christian property, and fled to Rome.

The reading of the rolls made of him a Christian. He devoted his life to the literary task of collecting and reproducing the manuscripts of apostolic writing, and



Rev. Newell Dwight Hillis, Author of "The Story of Phaedrus."

at last died a martyr to the faith. The pictures of first century conditions, Greek culture, Roman politics, Christian heroism, and the social characteristics of the time, are given with fidelity to fact. The story is entertaining, and the human aspects of the making of New Testament literature are presented in a somewhat ideal manner. (Macmillan. \$1.25 net.)

THE GOSPEL OF JESUS AND THE PROBLEMS OF DEMOCRACY. By Henry C. Vedder. The author of this vigorous work is professor of theology in Crozer Theological Seminary, and is perhaps the best authority on Baptist history. In this volume, however he has taken up the vital questions of the modern church in the effort to discover what is wrong in the average preaching and church work in the present generation, that it should be seemingly so ineffective.

It is the thesis of the present volume that Christianity has been conceived too largely in the terms of monarchy rather than of the democracy of which Jesus spoke. Christianity can be nothing less than such concern for humanity as would prevent a man from living an unsocial, selfish life. "The man who piously trusts in the blood of Jesus to save him, but owns a tenement on which there is no fire escape, will find that the blood of Jesus was shed in vain, so far as he is concerned, if that house burns and destroys the lives of its inmates. For that man is nothing less than a murderer, and a far greater criminal than the man who in passion takes the life of his fellow, for he slays in cold blood and in mere sordidness."

It is for this reason that a good deal of the talk of the church regarding the gospel sounds remote and unconvincing to the man who has the least acquaintance with the ideals of Jesus. "Not long ago a distinguished layman addressing a Congregational gathering made a plea for the preaching of what he called 'the pure and simple gospel.' And he defined his meaning in words quoted from an orthodox preacher: 'We should constantly hold up Sinai and Calvary to mankind. The vicarious atonement should be emphasized. The sacrifice of Christ should be presented daily. His deity and mediatorial work should be constantly kept before the people. The whole gospel and nothing but the gospel should be preached.' Would it be possible in the same space to state anything more widely differing from the gospel Jesus proclaimed?"

The chapters that follow deal with the church in relation to specific problems of the present social order, such as those of social justice, womanhood, the child, the slum, vice, crime, disease, poverty and lawlessness. Every one of these questions is handled with full presentation of facts, and with the appeal for the application of the real, not the superficial or conventional, gospel of Jesus in their solution. If any defender of aristocracy and privilege can read this book without having his conscience disturbed he is deeply fixed in his social creed. The treatment is all the more convincing coming as it does not from a revolutionary but a representative of the finest culture our Christian society can produce.

Dr. Vedder is not aware that there seems to be an inconsistency between his position as a teacher and author and his urgent appeal for a better social condition. He thinks it quite possible that some readers may say, "Here is a man who advocates one thing and does another. He condemns the wage system, yet works for a salary. He is strong against monopolies, yet copyrights his book. He declares all dividends and interest immoral, yet is supported by the income of endowments invested in stocks, bonds and mortgages." Then he continues, "All of which is a true bill. And therefore here is a good place to emphasize a thing which should never be overlooked in our discussion of social evils: the individual is powerless in the grip of the social system. He has to live his life under social conditions as they are, not as he thinks they should be, not as he hopes they will be. This is just as true of the millionaire as of the wage earner. The individual is powerless, except (and note the exception, for it is a large one) that he is morally bound, while reluctantly accepting the facts as they are, to protest against them with all his power, and strive as best he may to amend them."

Each chapter is furnished with an extended bibliography. (Macmillan. \$1.50 net.)

LITERARY NOTE

A new weekly journal has appeared under the title "The New Republic." Its editorial force includes some well-known names headed by Herbert Croly. Its early numbers are excellent reading and its opinions are frank and refreshing. It concerns itself with a wider variety of themes than the "Critic," is less captious than "The Nation," but lacks, of course, the religious note of "The Outlook" and "The Independent." There is certainly room for a new voice in the field of the most dignified and constructive journalism, and we shall watch with great interest the successive numbers of the "New Republic" to see whether its early promise is sustained.

MODERN WOMANHOOD

Conducted by
Mrs. Ida Withers Harrison

"The Great Illusion"

Norman Angell Shatters Some Classic Arguments Offered in Behalf of War.

THE deplorable European War has set all of us to thinking and reading about the great problems of war and peace. We have been concerned about them for a long time past, but as far off issues, that did not directly touch us; our only personal relation to them was on the policy of maintaining standing armies, and the building of great battleships.

THE WORLD'S MOST DESTRUCTIVE STRUGGLE.

But now, abruptly, we are brought face to face with the most stupendous and destructive struggle since time began. What does it all mean? Were the old prophets speaking idle words when they foretold the day of universal peace? Have the teachings of the Prince of Peace failed utterly in the most Christian lands of the world? Our bewilderment grows, when we note the number of books that are being put on the market by the advocates of war. I have before me now two volumes, "The Valor of Ignorance," by General Homer Lee, of the United States Army, and "Germany and the Next War," by General von Bernhardi, both claiming that war is a good thing, and a necessity of national growth. General Lee says "That the law of progress is the law of force," and speaks scornfully of peace advocates as "Half educated, sick-brained visionaries, denying the inexorability of the primordial law of struggle."

The German General is even more extreme in his statements; he maintains that "War is in itself a good thing, and a biological necessity of the first importance," he urges Germany to attack her enemies before they are ready to attack her, and says, "The attempt to abolish war is immoral, and unworthy of humanity."

Besides these, there is Admiral Mahan, who died recently, and who has written a number of books in favor of war; Ex-President Roosevelt, who wrote not long ago, "That by war alone can we acquire those virile qualities, necessary to win in the stern strife of life," and others, too numerous to mention.

A PLEA FOR PEACE.

In this confusing din of voices, it is a cause for thanksgiving to read so sane and lucid a plea for peace as Norman Angell's, "The Great Illusion." It was published in England in 1909, by an unknown author and publisher; Mr. Angell calls himself, "An obscure person, without means, and without leisure." There have been fourteen reprints and new editions of the book abroad, and it is now in the fourth American edition. It has been translated into thirteen different languages, including all European and many Oriental tongues. Current reviews, from the highest sources, speak of it as the greatest book since Darwin's "Origin of Species," and as more convincing as to the futility of war, than all the eloquent and ethical appeals of Tolstoi.

Mr. Angell denies in general terms the statements quoted above, and says "That the law of progress is the elimination of force"—that the day for progress by force has passed; now, we must have progress by ideas, or not at all. He denies that the struggle for existence,

taught by evolutionists, is the struggle of man with man, but is the struggle of man with nature; and that this law involves a closer co-operation between man and man, in order to subdue and control their common enemies.

THE ECONOMIC ARGUMENT.

His main argument, however, is not based on such general statements as these, but on the economic conditions which have resulted from the mechanical developments of the past forty years. In noting these changed conditions, he says that the old arguments for war, which were applicable to ancient and medieval times, are no longer applicable to us, and characterizes this influence in the striking phrase, "the hypnotism of an obsolete phraseology." The substitution of machine labor for human labor, especially in the rapidity and facility of communication and transportation has brought about a vital interdependence between communities and nations; this has resulted in a division of labor and profits, so that now large parts of the world are dependent on other parts of the world for their products—on Argentina for cattle, on Australia for wool, on Canada and the Dakotas for wheat, on the Southern States for cotton, and so forth. Today, no civilized nation liveth to itself.

And there is not only this interdependence of trade, but an interdependence of finance as well. The commercial and financial relations between the great capitals of the world are so intimate and complex, that a disturbance in New York involves London, Paris and Berlin to a degree never known before.

Another result of these new economic conditions is the intangibility of wealth. Riches no longer consist in tangible things like slaves and jewels and bullion, but in the paper tokens of wealth—the stocks and bonds whose securities may be at a far distant place. They would be of no value as military spoils, unless the conqueror could also seize the securities upon which they were based—and they might be on the other side of the world.

WAR UNPROFITABLE TO ALL.

All of this goes to prove that the world has passed out of that stage of development, in which it is possible for our civilized group to advance its interests by the military conquest of another group—that war is now bound to be unprofitable to both belligerents. So closely woven and complicated are modern economic conditions, that the ordinary spoils of victory have become futile things; no longer can the conqueror bear off his spoils in slaves and treasures, like the Viking of old.

The payment of indemnities does not now necessarily result in the betterment of the victors. Mr. Angell states that in the Franco-German war of 1870, France paid to Germany one billion of dollars, besides ceding Alsace-Lorraine. Less than a decade after, France was in a better financial position than Germany. Bismarck spoke of it publicly as "an absurd miracle." French securities were then quoted at 98, and German consols at 83.

Japan, instead of being richer from

her victory over Russia, is breaking all records in the heaviness of her taxation. The Japanese people pay on an average thirty per cent of this net income in taxes, and those of large means an even larger proportion; if a Japanese possesses an income of ten thousand dollars a year he has to surrender six thousand of it in taxation. This, and other phases of our modern economic conditions, shows the futility of military conquest, and constitutes the "great illusion" which gives its name to the book.

"ARMS AND INDUSTRY."

Mr. Angell's later book, "Arms and Industry" is but a repetition of the arguments in "The Great Illusion;" both are written in a clear and delightful style and should be read by every one who is concerned about the great and pressing problems of war and peace. Here is one of the many fine passages on the folly of war:

"What is the real process of war? You carefully select from the general population, on both sides, the healthiest, sturdiest, the physically and mentally soundest, those possessing precisely the virile and manly qualities which you desire to perpetuate, and having thus selected the elite of the two populations, you proceed to exterminate them by battle and disease; you leave the worst on both sides to amalgamate in the process of conquest or defeat, and from this amalgam, you create the new nation which is to carry on the race. The result is even more disastrous in the physical betterment of the race, than when they exterminated the women, children, the old men, and those too weak and feeble to go to war."

I. H. W.

CAN SUFFRAGISTS AVERT WAR?

The committee of the International Woman Suffrage Alliance, representing twenty-six countries and twelve millions of women, has issued a manifesto to the governments of all nations. It has been presented to the foreign ambassadors in London, and to Sir Edward Grey. The appeal declared:

"In this terrible hour, when the fate of Europe depends on decisions which women have no power to shape, we, realizing our responsibilities as the mothers of the race, cannot stand passively by. Powerless though we are politically, we call upon the governments and powers of our several countries to avert the threatened unparalleled disaster.

"Women find themselves on the brink of the almost unbearable position of seeing all that they most reverence and treasure—the home, the family, the race—subjected not merely to risks, but to certain and extensive damage which they are powerless either to avert or assuage. Whatever its result, the conflict will leave mankind the poorer, will set back civilization, and will be a powerful check to the amelioration in the condition of the masses of the people, on which so much of the real welfare of the nations depends.

"We women of twenty-six countries, having banded ourselves together in the International Woman Suffrage Alliance with the object of obtaining political means of sharing with men the power which shapes the fate of nations, appeal to you to leave untried no method of conciliation or arbitration for arranging international differences which may help to avert deluging half the civilized world in blood."

The Sunday School

GOD'S PATIENCE WITH ISRAEL.

INTERNATIONAL UNIFORM LESSON FOR
JANUARY 3.

Judges 2:7-19. Memory Verses, 11, 12.
Golden Text.—I will heal their backsliding, I will love them freely. Hosea 14:4.

American Standard Bible.

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(7) And the people served Jehovah all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great work of Jehovah that he had wrought for Israel. (8) And Joshua the son of Nun, the servant of Jehovah, died, being a hundred and ten years old. (9) And they buried him in the border of his inheritance in Timnath-heres, in the hill-country of Ephraim, on the north of the mountain of Gaash. (10) And also all that generation were gathered unto their fathers: and there arose another generation after them, that knew not Jehovah, nor yet the work which he had wrought for Israel.

(11) And the children of Israel did that which was evil in the sight of Jehovah, and served the Baalim; (12) and they forsook Jehovah, the God of their fathers, who brought them out of the land of Egypt, and followed other gods, of the gods of the peoples that were round about them, and bowed themselves down unto them; and they provoked Jehovah to anger. (13) And they forsook Jehovah, and served Baal and the Ashtaroth. (14) And the anger of Jehovah was kindled against Israel, and he delivered them into the hands of spoilers that despoiled them; and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. (15) Whithersoever they went out, the hand of Jehovah was against them for evil, as Jehovah had spoken, and as Jehovah had sworn unto them: and they were sore distressed.

(16) And Jehovah raised up judges, who saved them out of the hand of those that despoiled them. (17) And yet they hearkened not unto their judges; for they played the harlot after other gods, and bowed themselves down unto them: they turned aside quickly out of the way wherein their fathers walked, obeying the commandments of Jehovah; but they did not so. (18) And when Jehovah raised them up judges, then Jehovah was with the judge, and saved them out of the hand of their enemies all the days of the judge; for it repented Jehovah because of their groaning by reason of them that oppressed them and vexed them. (19) But it came to pass, when the judge was dead, that they turned back, and dealt more corruptly than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their doings, nor from their stubborn way.

Verse by Verse.

BY ASA McDANIEL.

7. *The people.* The reference is to the people of Israel.—*Jehovah.* The Hebrew word is "Yahweh." In some of the versions this word is translated LORD, but it is not strong enough to express the idea of God.—*The elders.* The word is not used with primary reference to age, but refers to the head men of the clans and families, who were the natural guardians of Israelitish custom, law, and religion.—*The great work of Jehovah.* The great work of Jehovah is not to be limited to the conquest of Canaan, but includes the great deliverance, the exodus, the wandering, and the invasion, to all of which Joshua's generation had been witnesses.

8. Compare Joshua 24:29. *A hundred and ten years old.* The age of his ancestor Joseph. Gen. 50:22, 26.

9. *They buried him in the border of his inheritance.* Better, within the bounds of his estate, or the lands which were allotted to him. Joshua 19:49, 50. Timnath-serah is the modern Tibneh near which are some remarkable tombs, one of which some recognize as the tomb of Joshua.

10. *All that generation.* The contemporaries of Joshua; see notes on v. 7.—*Were gathered unto their fathers.* They died and were interred in the family cemetery.—*That knew not Jehovah.* They did not by personal experience know Jehovah as Deliverer, Leader, Conqueror. They had not shared those wonderful experiences which had been to their fathers the proof of Jehovah's power.

11. *The children of Israel did that which was evil in the sight of Jehovah.* A common form of expression used to introduce the stories of other judges; for examples see 3: 7, 12; 4:1; 6:1; 10:6; 13:1. The "evil" is generally an offense against religion, the worship of other gods.—*Served the Baalim.* "Baalim" is the plural form of "Baal." It is a generic term for God common in the Semitic language, and signifying owner. In ordinary social conditions it was applied to the owner of a field or house, etc. The husband

band is the Baal to his wife. From such a usage the term became applied to the patron deity of the place. At the time of the conquest it denoted the numerous gods of the Canaanites among whom the people of Israel lived, 3:5. The worship of Baal was frightfully degrading to Israel, and therefore rightfully denounced by the Jews.

13. *Served Baal and the Ashtaroth.* Ashtaroth is the plural form of Ashtoreth, which is the Hebrew name of Astarte, a Semitic goddess. She is everywhere the great female principle answering to the Baal of the Canaanites.

14. *The anger of Jehovah.* God is conceived of as an oriental judge, who exhibits great anger when dealing with an offender.—*The hands of spoilers.* Probably marauding parties of Canaanites making frequent incursions in their lands, carrying away cattle and spoiling crops. *He sold them.*

Denotes complete possession. *Their enemies.* The same surrounding nations for whose religion they had forsaken their own. v. 12.

15. *Whithersoever they went out.* In every campaign or undertaking.—*The hand of Jehovah.* The power of Jehovah was not only not with them but it was against them.—*As Jehovah had threatened.* The reference is to such scriptures as Deut. 28 and Lev. 26.

16. *Judges.* The judges of this book are the champions and leaders of Israel in its conflicts with its enemies and oppressors. These men after peace was attained are said to have "judged Israel," hence their name.

18. Parallel to v. 16, see above. *Jehovah was with the judge.* Read Joshua 1:5. God is the real leader of men and nations. He alone has the power to save.

19. *When the judge was dead, then they turned back.* When the judge was dead, they looked upon the dam which checked the stream of their idolatry as removed, and then it flowed down with so much the more fury.—Matthew Henry. The tenses express what happened over and over again in the life of these people.

Serving at Godless Shrines

The Lesson in Today's Life.

BY JOHN R. EWERS.

We leave the rich life of the New Testament for the coming year and go back to the primitive existence of early Israel.



Rev. John R. Ewers.

Unless we are able to orient ourselves and allow for the crudities of that early day we shall have a sorry time of it for the next twelve months of study.

Deep moral principles are buried in the traditions and highly embellished narratives that come down to us, and, if we are discriminating, we may discover these to our eternal good. Our task will be to find the human and the divine elements in these stories of ancient kings, poets and prophets.

"THE DAYS OF JOSHUA."

We recall the stirring example of Joshua when he said that for himself and his family they would serve God. That firm and unequivocal stand put stamina into the people for months. How often one brave man has put iron into the blood of a whole generation. I know of a town where one man put out the saloons and as long as he lived the saloons stayed out. Many a church has one outstanding character—man or woman—who holds to the right path the feet of many.

"ANOTHER GENERATION AROSE."

But Joshua died and then a flabbier generation came upon the scene. We are seeing something like that now. Never a set of young folks as worldly as that of the present. This frivolous dancing craze; this itching for constant amusement; this epoch of cigarettes; sometimes we wonder what will happen when the church is turned over to this gang of irresponsibles! Let us not be too hard on them. There are yet four young men out of every hundred who profess faith in Christ! There are occasional young women who give promise of growing up to be gracious and noble women! In my

own church one class of fifty young men attends church every Sunday morning, and there are many charming Christian young women; but when I see the crowds that stream up and down the white-lighted avenues at night, I say, I wonder. This much at least we may say: No set of parents dares to neglect religious education. For a generation is already arising that knows not God.

"GOD OF THE PEOPLE ROUND ABOUT."

What a modern expression! There you have it. The mad desire to be like the people round about. We sell our souls to be good fellows. We bow to the gods and goddesses in vogue in our neighborhood. No matter how shameful or shameless the dress, no matter what manners or customs prevail—we worship at the shrines set up in the land. We bring our dearest treasures and sacrifice them at these shrines. To be popular, fashionable, "in the swim," a right, regal Roman in Rome, a rollicking, ripping good Roman—that "is the life." Why cite illustrations? There are too many.

"THE HANDS OF THE SPOILERS."

Let's see—was this three thousand years ago? The man forsook God, God was indignant, the spoiler got in his work. Why, no, that happened yesterday. He was in my study this very morning telling me about it and now with wrecked health, with no prospect of a job, with his family scattered, the victim of his supposed friends who spoiled him of his last cent—he came around to the church that his father once attended—that father who also forgot God! The spoiler, the spoiler—meditate upon that awhile. The picture was painted with great care—the spoiler cut it into shreds with a knife; the statue was chiselled with infinite pains, chip after tiny chip—the spoiler smashed it with his hammer in two minutes; the child was reared with tender love and fondest hope—the spoiler ruined all that work in a night. What oceans of tears!

"THEY CEASED NOT."

Judges appeared but the willful people continued in their perverse paths. They would not hear them. Human nature has not changed much in these centuries after all.

Our Readers' Opinions

THE CHRISTIAN MISSION IN FRANCE.

I am quite sure that my highly esteemed friend, our excellent brother, Geo. A. Jewett of Des Moines, Ia., would not intentionally convey a wrong impression either about the Christian Mission in France, in which he has always shown a lively interest, or about my personal connection with it, for he and I are on excellent terms. I therefore conclude there must be some mistake in the quotation from The Christian Standard reproduced in the Christian Standard of October 31, under the heading of "The Seamy Side." The paragraph I refer to reads as follows:

"Many amiable people, imagining that this work had some substance, have given generously to it. American travelers in Paris—like Mr. Geo. A. Jewett of Des Moines, Iowa—have returned to this country still wondering where the Paris Mission is located. Mr. Jewett says:

"At the time of my going to Paris in 1908 and many times after that, and during my long stay in Paris, I searched the city very thoroughly to try to find something to show for this work, some trace, but without any success."

Now it is inconceivable that Brother Jewett could have said that. Either he has got mixed up in his dates, or he has been misquoted; for I went to Paris as the special correspondent of the Christian Standard in the summer of 1909 and the Mission did not begin to take definite form until the fall of that year, since which time Brother Jewett has not been to Paris. But although Brother Jewett has not been to Paris since I entered upon the work there, he has constantly kept track of it, for next to the Christian Standard, The Christian Worker, which Brother Jewett edits, has been the paper that has most frequently and most sympathetically commended our work. I shall long remember the many acts of personal kindness I received from Brother Jewett when I was in Des Moines in June, 1913, and before I left the city he gave me his personal check for ten dollars for the French Mission. He never said anything to me about thoroughly searching the city, without success, to find our meeting place.

Geo. A. Jewett knows Paris well, having resided there for a considerable time. When I described to him at Des Moines the location of our two mission stations, Vanves and Bagnolet, he seemed to have a pretty clear idea of their whereabouts, although he did not claim to know the streets by name, he knew the localities. Others have found us out; E. E. Violet, O. G. Hertzog, Roy L. Brown, E. M. Waits, R. Errett, Vennum, Hensley, Cory, Hill and Justin Green and a whole host of others whose names do not occur to me at this moment have found us out, being tourists, just passing through or making only a brief stay. It is inconceivable that an old Parisian, like Brother Jewett should have failed where these visitors succeeded.

There is an explanation which is almost as inconceivable. Is it possible that Brother Jewett said "before" and that he was quoted as saying "after?" Brother Jewett resided in Paris before or during 1908. His futile search must have been then for the Delauney mission: not for the Seddon mission. In that case his experience agrees with my own; but in that case it throws the whole force of The Christian Century article on the other side for the Delauney mission was undertaken by the Foreign Christian Missionary Society. As soon as I learned that there had once been a Christian Mission in Paris, I, like Brother Jewett, made strenuous efforts to find it or some trace of it. I went to an address in Paris furnished by an Australian brother who had, years before, met Brother Delauney in England; but nobody at that address could give me any information. I understood that Brother Delauney had some

sons. Supposing that some of them might have remained in Paris, I looked up the Delauneys in the Paris directory and wrote to them without success. This was to me a disappointment because I had hoped to find some remnant of that earlier effort that would have been helpful to us. I do not mean to cast a reflection on any work that Brother Delauney may have done. In a great city like Paris, individuals are soon lost to view. But the moral is obvious, although it seems to have escaped the notice of The Christian Century, namely that failure, or apparent failure, can overtake an enterprise championed by a society as readily as one sustained by independent effort.

My candid statement about conditions in Paris seems to have led to an idea that the whole effort has been a failure. Such a conclusion would be very unjust, not only to me but to many earnest friends both in Paris and out of it who have put honest and sincere effort into the work. There are in Paris today several good Christian friends who would rally around a worthy pastor who should seek to build on the foundation we have already laid and the lessons we have learned in the initial attempt will prove of incalculable benefit to those who shall come after us.

ALFRED E. SEDDON.

South Croyden, Surrey, England.

November 14, 1914.

CHRISTIAN SOCIOLOGY AS AN EVANGELISTIC AGENCY.

We have had controversial evangelism, sporadic evangelism, evolutionary evangelism, revolutionary evangelism. Now for an emphasis on social evangelism. In other words what is the rebound or the contribution that social salvation makes to individual salvation? Men are rather earnestly asking for the solution of such questions as child labor, minimum wage, old age pensions, and a score of other questions involving social injustice. There is a rather hopeful hopelessness about their confusion. Pure legislative cure thus far is not full of promise, it smacks too strongly of "Economic Determinism." It is external in its diagnosis and proposed cure, and since man is not wholly objective in his nature, it is disappointing. Earnest economists are feeling the need of an ever adequate motive around which to drape their legislation. They are beginning to look to Christianity to furnish that vitalizing motive. The Church which feels this in the atmosphere and comes forward has an opportunity.

But if the economist has felt his limitations the Church too with her individual salvation, has been bound to ask herself what is wrong. Her approach to the subjective life of man has also had its disappointments; for man is not only subjective but also objective by nature. The religious program which shall win must satisfy man in this dual requirement of his nature.

Your unchurched population has an undefined conviction that it has a right to a social demonstration of the claim that Christianity is the greatest force in modern society. Show how and why and that the "problems" will wait on Christianity for their final answer, and you have the ear, yes, better still, the admiration of the thinking unchurched. And they will seek a personal relation, a mystical identity with that which threw light on the "problems." The writer has used this method of evangelism for some time and has seen a large number of broad-gauged men appreciate the Christ thereby.

S. G. BUCKNER.

Somerset, Pa.

ON THE WAY.

BY FRANK L. STANTON.

Sing you a song in the garden of life,

If only you gather a thistle,

Sing you a song

As you travel along,

An' if you can't sing—just whistle!

The Mid-Week Service

BY SILAS JONES.

TOPIC FOR DECEMBER 30.

The Eternal Christ. Rev. 1:17-18.

The worldly hope men set their hearts upon Turns ashes—or it prospers; and anon, Like snow upon the desert's dusty face, Lighting a little hour or two, is gone.

The spirit that mocks is never at a loss for examples of human weakness and folly. The wise man and the fool go down to the grave together. The palace of the king and the hut of the peasant sink into dust.

Think, in this battered caravanserai, Whose portals are alternate night and day, How sultan after sultan with his pomp Abode his destined hour, and went his way. They say the lion and the lizard keep The courts where Jamshyd gloried and drunk deep:

And Bahram, that great hunter—the wild ass Stamps o'er his head, but cannot break his sleep.

Generation after generation has gone into oblivion. The noise of war that has broken upon us this year will soon be a faint memory; and the great captains and kings will share the fate of Jamshyd. The wisdom of the wise will come to nought. Shall we then say with Omar that the really wise man will choose the pleasure of the moment?

But leave the wise to wrangle, and with me The quarrel of the universe let be: And in some corner of the hubbub coucht, Make game of that which makes as much of thee.

Not many of us will follow Omar. The pessimistic mood comes over us now and then and we enjoy reading him as a sort of defiance to fate. But this mood is only temporary, and even when it is upon us, we know it will not last, and we order our lives in the gloomiest moments according to the commands of hope. We censure the man who wastes his strength in the pleasure. We think he could, if he were to try, find reasons for a great hope.

THE LIVING CHRIST.

The poet of despair compels us to take an inventory of our stock. We think we have what we do not. We put fictitious value upon our possessions. Once we are impressed with the fact of change, we inquire whether there is anything permanent. The word of Christ is that life goes on. "I was dead, and behold, I am alive forevermore." The conditions of life change. Our environment differs from that of our fathers. Our children will live in a world that differs from the present. We need not despair because of changing environment if life goes on. Wisdom, strength, and influence go with life. They have not been lost or shown to be folly, weakness, and disgrace. If the wisdom of one day is insufficient for the next, is that discreditable to wisdom? If strength changes in form, does it thereby become weakness? Life uses the temporary, and the temporary has value in its relation to life.

THE LOVING CHRIST.

The economic struggle, love of power and honor engender hate and jealousy. War, dishonesty, and slander are urged by the skeptic as reasons for not believing in the power of love. Men hate each other, we are told. They seek each other's hurt. The success of one man causes pain to another man. The living Christ denies this doctrine of darkness. If he lives, love is alive, and alive forevermore. There are those who love us. We can live for them in full assurance that we are living the life that is wisest and best. "Knowledge grows, love is." "It is in the nature of fellowship with God to be always essentially the same."

Pa. 72:17; 90:2; 119:142; Matt. 6:13; Job 7:6-10; 8:9; 2 Sam. 14:14; 1 Chron. 29:15; Lu. 18:30; John 4:14; 6:50-51; 1 Tim. 4:8; 6:12; 1 John 2:25; Rom. 8:28; 1 John 4:12-19.

Disciples Table Talk

College President Shot.

President Cramblet of Bethany College was shot and wounded last week by a whisky crazed man named Howard Woods of Bethany, W. Va. The shooting took place at one of the houses being built in a new section of the town near the Agricultural Club and the Alpha Xi Delta Sorority House. Howard Woods, who has been absent from work several days, approached Dr. Cramblet and claimed that he had more money coming on a contract. This was denied and to avoid an

children and is a resident of Bethany. He was taken to the county jail at Wellsburg, W. Va.

Disciples Union Meets.

The Disciples Union of Youngstown, O., met on the evening of Dec. 16 and they were addressed by A. McLean, president of the Foreign Christian Missionary Society, and

three other missionary experts. There was a great missionary uplift from the meeting.

New Church Builds.

It is only this year that a church was organized at Glasgow, Mont. Five or six years ago there was agitation for an organization but only thirty members were found. This year forty members were found and the organization was perfected. Services have been held at the court house and in the Episcopal church. A bungalow building was built costing three thousand dollars. J. F. Ghormley formerly of Portland, Ore., and now of Great Falls, Mont., conducted the dedication services.



President T. E. Cramblet.

argument the President ordered Woods from the property. Woods went to the home of a neighbor and borrowed a shotgun on some pretense and returning saw President Cramblet standing at the side of the house. He calmly took aim from the street and without warning to the President shot him in the back. The shot took effect but going through a heavy overcoat did not seriously injure him. The President turned and seeing Woods with the gun ran around the house out of his way. But Woods ran in the other direction and met him, taking aim again. Again President Cramblet turned and attempted to escape. As he glanced back the man fired and many of the shot took effect in the right side of his face, arm and back. Doctors were called and it was found that there were perhaps two hundred shot in his back, arm and face. Woods walked to his own home about a block away and was captured without resistance by a posse fifteen minutes later. Several young ladies from one of the sorority houses standing nearby and one or two of the young men at the Agricultural Club witnessed the affair. They state that the shooting was done in cold blood. The young men would have stopped him but upon making an attempt were threatened by the man with the gun. Doctor Cramblet was taken to the Heights late Friday evening. His condition was not thought immediately serious but there is some danger of blood poison. Had the man been at closer range the wounds would have been much worse. Woods is the father of five

children and is a resident of Bethany. He was taken to the county jail at Wellsburg, W. Va.

Metropolitan church has called to its pastorate J. H. O. Smith of Little Rock, Ark., who was pastor of the Union Church meeting in the People's Institute years ago. The Metropolitan Church contains many of the former members of the Union Church. No announcement has been made of Mr. Smith's decision in the matter. John D. Hull now of Portland, Ind., was the last resident pastor and the "pastor-at-large"

In and Around Chicago

has been Chas. Reign Scoville, for many years. The congregation now owns a leasehold on a theater property and has between three and four hundred members reported in the state year-book. The church at Little Rock has given Mr. Smith a call to remain with them a second year.

On the evening of December 11, the pastors and Sunday-school superintendents around Chicago met to consider the problem of housing the Russian Mission. It was decided to form an executive committee by having the various central organizations appoint one representative. The Chicago Christian Missionary Society, the Sunday-school Superintendents' Union, the Cook County Union of the C. W. B. M., the Christian Business Men's Association and other organizations will assist in the enterprise.

Austin Hunter read a paper before the Ministers' Association, at the Y. M. C. A., at 12:30, December 14. The subject was "Religious Journalism." The paper gave attention to the strength and the weakness of our current journalism. At the following meeting there will be a review of Morrison's "Meaning of Baptism."

Facts and Figures from Disciples' Fields

CALLS.

Roger L. Clark from Cadiz, Ky., to Union City, Tenn.
A. L. Crim, from Ellensburg, Wash., to Dinuba, Cal.
W. H. Storm from Lexington, to Ash Grove, Ill.
G. G. Alexander, to Honey Grove, Tex.
Paul Marsh, from Lexington, Ky., to Central Church, Seymour, Ind.
E. B. Metley to Ghent, Ky.
C. A. Hunsaker, from Altamont to Gallatin, Mo.
Cecil V. Pearce from Lamonte, Mo., to Albia, Ia.
H. F. Saylor from Jeffersonville, Ind., to Cuba, Ill.
J. South Hawkins, from Jellico, Tenn., to Princeton, Ky.
C. M. Smithson, from Kenny, Ill., to Joliet.
J. M. Ice from Paw Paw Mich., to Sheldon, Ill.
G. W. Ford, from West Salem, Ill., to Tenth St. church, Paducah, Ky.
Joseph M. Harrington, from Indianapolis to Auburn, Ind.

EVANGELISTIC MEETINGS.

Triplett, Mo., Gordon Brown, evangelist; closed.
Moorhead, Ia., A. E. Harney, pastor and evangelist; continues.
Bloomington, Ill., First Church; Edgar

Dewitt Jones, pastor; Dr. Geo. H. Combs, evangelist; 70 additions; continues.

Kearney, Mo., Percy C. Carnes, evangelist; continues.

Watertown, S. D., Chas. B. Tupper, evangelist; continues.

Pittsburgh, Pa., McKee's Rocks Church, W. Graham Walker, evangelist; 40 additions.

Bloomington, Ill., Second Church; S. H. Zandt, pastor; J. A. Barnett, evangelist; will begin in January.

Reserve, Kans., Chas. A. Finch, evangelist; continues.

Camden, Mo., R. E. Snodgraas, evangelist; 36 additions; continues.

Greeley, Colo., J. E. Lynn, pastor; C. J. Miller, evangelist; continues.

Paducah, Ky., W. H. Sheffer, evangelist; closed.

Crawfordsville, Ind., W. T. Brooks, evangelist; continues.

Cedar Rapids, Ia., W. L. Harris, evangelist; continues.

McConnellsville, O., John Mullen, evangelist; continues.

RESIGNATIONS.

Isaac H. Becholdt, Lawrenceburg, Kans. Minor J. Ross, Edenside church, Louisville, Ky.

W. B. Wilson, Grinnell, Ia.

E. W. Killion, Maryville, Mo.

Ralph McBride, Carson, Ia.

J. T. Houser, Davenport, Ia.

Education Day

Sunday, January 15, 1915

Charles E. Underwood, Treasurer Board of Education
70 Layman Ave., Indianapolis, Ind.

Addresses Two Lodges in One Day.

Hugh McLellan was back at his old home in Kentucky early in December and while there he was invited to make memorial addresses for two Elks' lodges, speaking in Richmond, in the afternoon, and at Winchester at night. He also preached in Richmond church in the morning of the same day. He is much in demand in Elks' circles for addresses.

A Dedication at Indianapolis, Ia.

It may be news to some that there is an Indianapolis in Iowa, but in this thriving village there has been built recently a Disciples church at an expense of five thousand dollars. Wm. J. Lockhart has been the pastor but he has resigned to go to Des Moines. He is being succeeded by A. L. Zink of Kearney, Neb. The church at Indianapolis was founded in 1854 and has had many vicissitudes. The present building is modern in every way and will be a great help to the congregation.

School of Methods in Missouri.

The southwest district of Missouri has been having a school of methods. One hundred and forty-seven students were actually enrolled for the short courses given at Springfield. Twenty-seven churches and Bible-schools were represented. The next session of the school of methods will be held in the vacation period either in Springfield or some other central point. At this school were Dean W. J. Lhamon, W. J. Clarke, Miss Hazel Lewis, Miss Cynthia Pearl Maus and others.

An Unique Christmas Gift.

The church at Enterprise, Kans., recently held an oyster supper and with the proceeds of the evening purchased a cork leg for an unfortunate man, who lost one of his pedal extremities while pulling stumps last spring. The local paper speaks in great praise of this act of mercy.

Scenes Painted for Christmas Pageant.

Central Church at Spokane, Wash., is arranging a very elaborate Christmas pageant, and for the event two large scenes have been painted for the stage under the direction of E. O. Knapp. The first one shows the flocks at night and the second the manger scene. With this background the Junior choir will present their program for the glad Christmas season.

J. S. Baum Helps Dedicate Church.

The church at Cadillac, Mich., dedicated its new building on Dec. 6. Their services were held during the day and in the afternoon the various ministers were present to present their felicitations. J. S. Baum, pastor at Sault Ste. Marie delivered the dedicatory address.

Ministers Help in Anti-Saloon Plan.

The State Board of the Anti-saloon League of Illinois met in the Great Northern Hotel in Chicago on Dec. 4. Present at this meeting were John R. Golden, state secretary of the Disciples, and S. H. Zandt, who is pastor of Second Church in Bloomington, Ill. The Anti-Saloon League did not approve a candidate for the speakership but did give endorsement of the Hobson bill in Washington and planned to make a hot campaign in the legislature for the four features of the state anti-saloon plan, county option, a blind tiger law, an anti-shipping interstate law and a residence option law.

Missionary Play "Everyland."

South Broadway Church of Denver on Dec. 6 had a missionary play presented by the children and young people called "Everyland." It was the way this church had of presenting the facts for C. W. B. M. Day. Miss Everyland goes to sleep and in her sleep the various nations come to call on her. She awakens and finds that her dream is true. She introduces all of them and they show how they greet each other in their home country, after which they conclude with a tableau, singing "America."

C. W. B. M. Day at Paris, Ill.

First Church of Paris, Ill., reports the best C. W. B. M. day for years. The auxiliary had full charge of the service and had pre-

pared a splendid program containing considerable music. The ladies have complained from time to time that the men have not been as loyal to their meetings as they should have been, but this meeting was an exception to the rule. One thing that helped the meeting was the special effort that has been made by the organization for the past three months for new members. Fifty people have been enrolled and the membership is now 133.

Sell Theater Tickets for Charity.

The Arcade theater in Ann Arbor, Mich., has given as a benefit to the organized charities of the city a thousand tickets. The churches of the community are assisting in selling these tickets. "Rip Van Winkle" is the play presented. A bunch of the tickets is being taken care of by the Disciples church of that city.

More Preachers on the Pension List.

The Board of Ministerial Relief met recently and added two more names to the pension list, and the officers of the organization were ordered to send out the Decem-



Dr. Geo. H. Combs who is conducting special services at First Church, Bloomington, Ill.

ber pay without deduction. There is great demand for a further extension of this work and it is freely predicted that by October first of next year it will be necessary to carry 140 pensioners. The Board of Ministerial Relief is trying to find out whether the brotherhood wishes a reduction of the pension or an increase of receipts. The maximum pension is now a dollar a day for each family helped.

Successful Evangelism at Cedar Rapids.

Cedar Rapids church in Iowa has the distinction of having the president of the General Convention for its pastor, Walter M. White. This church has just finished a series of evangelistic meetings which have been very successful, E. F. Leake, pastor at Newton, Ia., doing the preaching. There were 48 additions, 45 by confession of faith. Every feature of the church life is in prosperous condition.

A Prize for the Best Essay.

Lenox Avenue church of New York, to which Geo. B. Stewart has recently been called pastor, has offered a prize volume to the person producing the best essay of three hundred words. The subject is: "Why I make it my business to attend the Bible-school of the Lenox Avenue Union Church. Why and how I expect to get others interested." Answers must reach the study by January 1st. The officers of the school will judge the merits. Everyone can contest. The best reply will be published in the "Disciple", the parish paper.

Build Parsonage for the Baby.

West Side church in Springfield, Ill., has raised money to build a parsonage to house the new baby that has just come into the home of Mr. and Mrs. C. W. Ross, during the recent revival services in the church. Geo. L. Snively had come to town to help raise the church debt of \$6,500 which had been a burden for a number of years. He found money-raising in this church so easy that he did not stop until over eleven thousand dollars had been subscribed, the additional money being given for the parsonage on the clever suggestion of Mr. Snively that they needed a home for the baby. The audience stayed at the church at noon, taking lunch there. In the afternoon, there was a fellowship service in which representatives of the other Disciples churches of the city were present to add their felicitations at this time of general rejoicing.

Jesse P. McKnight Leaves Pasadena.

On Nov. 29, Jesse P. McKnight closed his pastorate in First Church, Pasadena, Cal. He has been connected with this organization for a period of twenty months but in this time important results have been secured. One hundred and four people were added to the church by letter and twenty-seven by confession of faith. Mr. McKnight began his ministry in Wilshire Blvd. church of Los Angeles on Dec. 6. The Pasadena church will be supplied by Frank G. Tyrrell, a lawyer of Los Angeles, while they are looking for a pastor. No pulpit committee has yet been appointed. The Pasadena church was formerly ministered to by William Clark Hull of Chicago.

Geo. L. Snively Dedicates.

Flora, Ind., church dedicated a new building on Nov. 29. They had erected a twenty thousand dollar plant and needed \$12,500 to complete payment on the new building. \$17,450 was raised during the day and eight people came forward to accept the promises of the gospel.

President Wilson's Picture Sold.

First church of Quincy, Ill., has been having its annual bazaar. Among the things for sale was a picture of President Wilson and an autograph note from the president's daughter. The picture was sold at auction and brought five dollars. State's Attorney Fred G. Wolfe was the fortunate man to secure the picture. This is the church that recently called W. D. Endres.

Activity at Jacksonville, Ill.

Myron L. Pontius began his work as pastor of Jacksonville, Ill., church on Sept. 1st. This is a great church with a splendid modern and well equipped house of worship, and a large and aggressive membership. R. F. Thrapp had a long and efficient ministry here. Clyde Darsie ministered to these people for more than two years after Mr. Thrapp had gone to California. Recently on a Wednesday afternoon one hundred of the active men and women visited all the homes of the members. There was no appeal for money, just a social call. Following this there was a service on Sunday morning for the men of the church. Over two hundred men attended this service in a body and the pastor preached on "The Boy Problem." On Friday evening, Dec. 4., the men and boys of the church gave a complimentary banquet to the women and girls. The men and boys did all of the work. About fifteen hundred attended the banquet and about eight hundred remained for the entertainment. Two hundred and eighty-two men and boys were at work in the church at one time upon this occasion. It was a decided success and will doubtless be repeated next year. Attendance at regular services is unusually large, and there have been forty-one additions to the church during the past three months.

Getting Ready for Christmas.

Getting ready for Christmas is conceived at Fowler, Colo., church as being a spiritual exercise. A neat card announces a series of sermons for the first three Sundays of December on this topic. These sermons are "Christ, the Way," "Christ, the Truth" and "Christ, the Life." Jasper T. Mosea is pastor.

Graham Frank Successful Evangelist.

The Disciples have long looked upon Graham Frank as a pastor and as a secretary, and now comes word of a very successful evangelistic enterprise in which he has engaged. He was at St. Joseph, Mo., for three weeks in the church of which C. M. Chilton is pastor and in that period sixty-five people were added to the church. Mr. Frank has returned to his church at Liberty to take up again the duties of his pastorate, and of the secretaryship of the General Convention.

An Ingathering at Lotumbe, Africa.

The missionaries at Lotumbe, Africa, report that there is continued growth in their work there. On Sept. 27., a class of 85 gathered at the river for baptism. The Christmas season will be a time of reunion and great joy.

A Daughter of the Manse.

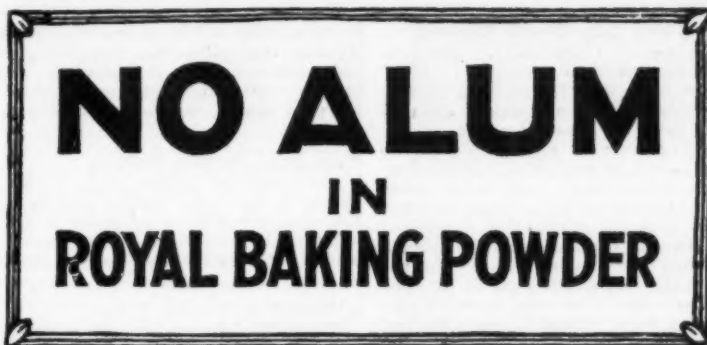
A neat announcement from Niagara Falls, N. Y., tells of the birth of Florence Elizabeth Parvin, in the home of Rev. and Mrs. Ira L. Parvin of that city. The date is given as Nov. 30.

Pastor Advertises for Weddings.

An announcement appeared in one of the papers in Terre Haute, Ind., in which the genial parson at Paris, Ill., indicated that in case any young Hoosier couples desired to get married, the aforesaid parson would be found in the mood of one of Dickens' character, "Barkis is willin'." The following was the text of the announcement: "Paris has a sure enough marrying parson—the Rev. H. H. Peters, of that city, has qualified. In less than two years he has married 92 couples of whom 22 couples were from Indiana. The First Christian Church of Paris, is a large organization of over 1,200 members. The church is located one block from the public square, and within a half block of the interurban station. The parson has an office in the church, and is ready to meet the young people at all hours. If people are determined to leave Indiana to get married they can do no better than to strike for Paris and look up the marrying parson."

Resigns After Twelve Years of Service.

Thomas A. Boyer has resigned his pastorate at First Church in Oakland, Cal., after twelve years in that field. This resignation will become effective Feb. 1. The church has tried to induce him to change his mind but he has decided not to reconsider. He was recently called to First Church in Portland, Ore., but refused the call at that



time. "I have not decided," said Mr. Boyer, "just what my plans will be. I am desirous of remaining in Oakland and will probably take up other religious work which will allow me to make my home in this city and remain an active member in the church." It is possible the Portland church will renew their call. The church has been greatly built up in membership, and during this pastorate a new building was erected.

Butler Man Builds Church.

The church at Beech Grove, Ind., is ministered to by a Butler man, Don A. McKinnon. He is holding a ten day series of meetings which may result in proceeding immediately with a new building in that community. The church now owns the lot on which the church is to be built. The building fund was started by the Loyal Daughters, a Sunday-school Class.

Ladies Hold a Joint Bazaar.

The ladies of three churches in Berkeley, Cal., have recently held a joint bazaar. The churches co-operating were the Unitarian, Congregational and Disciple. The bazaar was held in the Congregational church which was the largest of the three edifices. The Unitarians and Disciples had charge of the sale of fancy articles, and of the delicatessen booth, while the Congregational women dispensed ice cream, hot drinks and a light luncheon. In the evening, there was a very attractive program given by Mrs. Raymond C. Brooks, a well-known child impersonator, besides other features.

New Building at Van Wert, Ia.

The church at Van Wert, Ia., has a new building at an expense of sixteen thousand dollars, although the building is really worth much more on account of the volunteer labor

used in the construction. J. V. Coombs assisted in the dedication on Nov. 29. Half of the price of the building had to be raised. The amount was secured and the dedication ceremonies proceeded. The Methodist church of the town adjourned its services for the whole day to join in the happy celebrations of this notable achievement.

Preacher in Automobile Accident.

W. B. Crewdson, pastor of the church at Elliott, Ia., suffered a dangerous and painful accident recently. While driving his car to a funeral, the radius rod broke under his car and it went over, throwing him through the top. Three ribs were broken and his left knee was lacerated. It is now hoped that he may recover. He was in a meeting with his own church at the time of the accident but fellow ministers have gone on with his work.

May Preach to Prisoners.

The resignation of the chaplain of the federal prison at Leavenworth, Kans., has thrown that position open. Among the names most prominently mentioned for the place is that of H. E. Ballou, now pastor of the church at Osborne, Kans. He was formerly chaplain of the state prison under Warden Landis. Should Mr. Ballou be appointed, he will take up his new work on January 1.

Help Urgently Needed Today.

The National Benevolent Association is caring for the widow and the orphan, the aged and the sick in its institutions located in ten different states. So many new demands have been made on it during the past year that these homes have been kept filled practically to the limit. Add to this fact the fact of the present unusually high cost of living and it will be seen the organization has been having a great increase in expenses. The same conditions that have increased the work and expense of the Association have tended toward preventing its income from increasing sufficiently to meet the demands. The institutions are now entering upon the winter with full houses and an empty treasury. The condition is truly serious. The homes are now being compelled to refuse admission to many whom they want to help so much—little ones, aged ones, sick ones whom they should care for.

A Centenarian Disciple.

The N. B. A. home at Walla Walla, Wash., is the Home for the maintenance of which the Disciples of four Northwest states are especially responsible. They now have nine of these aged in the Home—two men and seven women. They are all quite well. Mrs. Todd, 104 years and 8 months old, is feeling well and is one of the most cheerful of any of them; is quick to see a point in a joke, and is great to carry a smile on her face at any little fun that any one gets off. She dearly loves company and especially enjoys the young.

Church Dines and Raises Money.

The church at Oxford, Kans., has been burdened with debt and recently they had an all day meeting at the church, the members taking their provision baskets with them. After the proper frame of mind was induced by preaching and dining, the members cheerfully gave several thousand dollars to rid their church of the debt encumbering it.

Kansas City and Vicinity

The Union Thanksgiving Service of all the Disciple churches in Kansas City, Mo., was held this year at Linwood Blvd. Church, and Dr. Geo. H. Combs preached the sermon. The service was well attended, and a splendid offering was taken which was given to the committee in this city which had in charge the raising of funds for the relief of the women and children in Belgium who are suffering so greatly because of the European war.

Practically all of the churches of the Disciples in Kansas City made the Every Member Canvass on Sunday afternoon, December 6th. Complete reports are not in as yet, but those that are in, indicate that the canvass has been in every way a success, and will result in much larger amounts being contributed by all of the churches, both for current expense and missionary purposes; the largest gain was shown by the missionary budget, which is of course, as it should be. The men are generally delighted about this introduction of more efficient and businesslike methods in church administration.

Two of the congregations in Kansas City are expecting to occupy new buildings in the early part of 1915. First Church at 11th and Locust, of which Dr. W. F. Richardson is pastor, will complete its new church and Sunday-school building, which will be equipped with many new conveniences and thoroughly prepared for carrying on the work of a social gospel in connection with

the other splendid features which have always characterized the work at this place. The Linwood Blvd. church will occupy the Mary Atkins Memorial Hall which is costing about \$80,000, and will be one of the finest Bible school plants owned by the Disciples in the United States; in fact, this church has come to be one of the strongest, if not the strongest, in Kansas City, which means, of course, as influential a congregation as the Disciples have anywhere in America.

J. W. Perry, President of the National Benevolent Association, lives in Kansas City, and his influence for all benevolent institutions is very much in evidence in this city. The Independence Blvd. Church, of which he is a member, and other congregations of the Disciples in Kansas City are preparing boxes of clothing, carefully designed and neatly made, which are to be sent to the Orphans' Home in St. Louis. This in a measure, is a new departure, since it is clothing the orphans with new garments specially designed for them, rather than sending to the home second hand clothing which may fit, or be a misfit. In other words, the President of the N. B. A. is educating the church to believe that the orphan child is entitled to as careful consideration in the matter of food and dress, as is the child who has both father and mother to minister to his wants and needs. L. J. M.

John Ray Ewers Calls Church Recrue.

"The failure of Christianity," was the subject of the second of a series of "War" sermons by John Ray Ewers in East End Church, Pittsburg. The speaker declared that there was not enough power in the churches of Europe of all faiths to stop the war. He said, in part: Yes, Christianity has failed! Either that or else it has never been tried. At all events, there was not enough power in the churches of Europe, of all faiths, to stop the war. But the religion of Jesus has not failed. Love has not failed—but there is not enough of it. The cross has not failed, but men seem to prefer the iron cross. That brave sacrificial service which characterized the earthly life of Jesus has not failed, but Germany, England and France were sadly lacking in that element.

Preacher Fights the Sports.

The sporting element in Akron, O., recently put on a boxing match in that city which was in reality a prize fight though of the feather weight class. L. N. D. Wells, pastor of First Church made a protest to the mayor. His protest was overruled and the fight was allowed to go on. The mayor made the excuse that the protest should have been filed earlier.

Magazine Editor Lectures.

S. S. McClure, editor of McClure's magazine, and author of autobiographical sketches that have appeared lately in that magazine, lectured recently in Central Church, Denver, where G. B. Van Arsdall is pastor. His subject was "The Making of a Magazine." He appeared under the auspices of the Association of Collegiate Alumnae of Denver. His lecture was pronounced humorous, serious, natural and whimsical, with not a dry spot in it.

R. P. McPherson Goes West.

R. P. McPherson who has been pastor of the church at Dunkirk, N. Y., for the past five years, has accepted a call to Central Park Church in Topeka, to succeed R. C. Harding. Mr. McPherson began five years ago with ten or twelve people meeting in a barren and unused room. It is today one of the largest congregations in Dunkirk and has a handsome brick building on the avenue of churches.

Lectures on War Zone.

Roger T. Noce, pastor of Frankfort, Ky., church was in the war zone when the present European conflict broke out, and he lectured in the court-house at Shelbyville recently under the auspices of the Woman's Club, on "The Impressions Received While in the War Zone."

All-Day County Celebration.

"Gallatin County Day" was observed by the Disciples church at Belgrade, Mont., on Nov. 29. The morning meeting was held in the Baptist church and Mr. Horn of Eugene, Ore., spoke. The afternoon meeting was in the Odd Fellows Hall and A. L. Chapman, of Bozeman, spoke. A mixed quartette from Bozeman accompanied the visiting minister.

Church has Pseudo-Newspaper.

As a form of entertainment, South Side Church of Billings, Mont., has an evening when the neighborhood gathers to hear the reading of the South Side News, a fictitious paper with items of news of greater or less degree of accuracy. The form of entertainment is said to be very interesting.

Dr. Combs Calls for Holy War.

Dr. Geo. H. Combs of Independence, Blvd. church of Kansas City is holding special services in First church, Bloomington, Ill., Edgar DeWitt Jones, pastor. In a recent sermon, he reviewed many of the issues of the present war and called upon the members of the Bloomington church to participate in a holy war. The following is the text of his remarks: "If the press dispatches are correct, there was issued not many days ago from the chief ecclesiasts and heads of the Mohammedan faith the call of the faithful to take up arms against the heretic. It was the voice of the Mohammed of yesterday and of now, nourished and

in force. Our call is no less imperative than Allah's. Our call is to a war that is wholly holy, not outwardly or nominally holy, a bloodless war of right against wrong, of the good against the bad, of the day against the dark."

Place Organ in New Building.

The church at Elwood, Ind., is just completing a fine new building and is now at the stage when it is installing a new pipe organ in its place in the recently constructed edifice. It was the plan to hold dedicatory services early in December.

A Reward of Twenty Dollars.

North Hill church, Spokane, Wash., special meetings are going on under the leadership of Ellis B. Harris. He announced for one evening of his series of meetings that a reward of twenty dollars would be given for a correct answer to a certain question which he would propound.

C. G. Brelas Preaches Funeral Sermon.

C. G. Brelas, pastor of First church, Waukegan, Ill., was recently called upon to officiate at the funeral of a Mrs. Waterbury, the wife of the Congregational pastor of the city. All of the local pastors were present and took some part in the service. The local paper published the ser-

mon in full and called it the most appropriate for such an occasion that had been heard in Waukegan for a long time.

Convention Address in Tract Form.

The address of L. N. D. Wells of Akron, O., at the Atlanta convention has been placed in tract form by the Foreign Christian Missionary Society. The subject of the address was "God's Will for the Minister as a Missionary Leader." There are fifteen pages in the text and the back page of the booklet is given to excerpts which are called "Sparks From the Foregoing Address." The tract can be secured from the Foreign Christian Missionary Society of Cincinnati, O.

Church Buys Methodist Property.

Princeton, Mo., church has purchased the old M. E. church property of their city and also some adjoining land. The old building will be razed and one of the finest church buildings in the town will be constructed.

Laymen Reorganize a Church.

Two members of the church at Hutchinson, Kans., held meetings in Sterling, Kans., recently and reorganized a church that had been disbanded. The Sterling church had a building out of debt but the membership had been badly scattered, and had been weakened through removals.

News from the Foreign Society

The Great War has very much affected the trade of India. Exports and imports have both been reduced. Money is being raised to assist the families of those men who have gone to Europe to take part in the war.

Mrs. M. B. Madden of Osaka, Japan, is in a poor state of health, and some are of the opinion she should return to America for a time to recuperate.



Rev. Herbert Smith, missionary at Lotumba, Africa, who reports that the work there will probably become self-supporting in a short time.

W. L. Burner reports 13 baptisms at Manquito, near Matanzas, Cuba. This point is much in need of a chapel that will cost five or six hundred dollars.

Good news continues to come from Africa. Hundreds of baptisms are reported. The missionaries are active and the results under God are most encouraging.

The receipts of the Foreign Society for the month of November amounted to only \$3,068, a loss for the corresponding month one year ago of \$19,163. Last year a large Annuity gift was received in November.

Since the Foreign Society was organized nearly forty years ago 351 missionaries have been appointed and sent far hence to the mission fields. A number of these sleep beneath heathen soil. Some have returned broken in health. A mighty host still remain to do battle for the Lord.

W. R. Holder, from the Congo, recently visited the church at Colorado Springs, Col., which is supporting his work in Africa. He was much pleased with the spirit of the church and of S. E. Brewster, the pastor. They gave him much encouragement.

The Commission to the mission fields in the Far East sailed from Yokohama the 12th, and are due to reach Honolulu the 22nd and San Francisco the 28th. Their boat is the S. S. "Mongolia." Any communications directed to them at San Francisco, care that boat will reach them safely.

In the future the church at Beaver Creek, Md., will support Mrs. D. C. McCallum at Vigan, P. I. She is the Living-Link of that church. H. W. King is the minister.

H. C. Hobgood, missionary of the Foreign Society on the Congo, has recently made an extended preaching tour of ten weeks. He covered about 500 miles. Territory never before visited by a missionary was included. Mr. Longomo and his wife accompanied the missionary and helped in the preaching and teaching. It was a wonderful trip. The number of baptisms on this tour was 405.

Dr. G. E. Miller and wife and child, and Mr. and Mrs. Ray E. Rice, sail on the S. S. "Baltic" December 23 from New York for India. They take boats from England on January 2. They will be a source of great encouragement to the workers in India.

Herbert Smith, writing from Lotumba, Africa, says: "At Tumba, the place where R. Ray Eldred lies buried, the work is in excellent progress. The approach to Tumba is up the crookedest river I know of. It is necessary to pass over swamps by the method of fallen trees. In such a place Mr. Eldred lies buried. It seems out of the way but it is among the people. His grave is near the church and near the evangelists' house. Since no living voice of a white missionary can direct the growing church at Tumba, the Lord himself placed his seal there by burying his worker where the living could not work. Tumba has been led by the native evangelist—Ndemboji during the year. There is every prospect of this work becoming self-supporting in the near future."

The missionaries had expected a decline in the work on the Congo on account of the Great War. They have been agreeably surprised. At a recent conference at Bolenge a great number came from round about stations. There were 471 in Sunday-school on October 4, and 102 were baptized the same day.

A. F. Hensley says: "Last Christmas we baptized a deaf and dumb woman from the village of Ifeko. At a recent conference another woman was baptized from her village, also deaf and dumb. How she taught her afflicted sister no one knows."

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Pastors Exchange Evangelism.

P. J. Rice of El Paso and J. W. Kerns of Austin, Tex., exchanged evangelistic service this fall. These two men attended Hiram college together and are old friends. The meeting in each place continues for thirteen days. At Austin, the field has been gleaned recently by a union meeting under Rev. Biedewolf but there were 10 additions. In El Paso there were 22 added. While in Austin, Mr. Rice spoke in the chapel of the state university.

W. H. Allen Goes to New Orleans.

W. H. Allen who is on leave of absence from Melbourne, Australia, has accepted a call from the American Christian Missionary Society to do some special work in New Orleans for the society for the rest of this year and until he returns to Australia.

"MEANING OF BAPTISM."

(Continued from page 13.)

On page 181 our author says, "Baptism itself is not a symbol, though it contains a symbolic element. The Book of Common Prayer has neither Scripture nor psychology to support it when it says that baptism is 'the outward sign of an inward grace.' Unfortunately the author is found in direct opposition to the Scriptures in his assertion. The Scriptures clearly teach that baptism is a symbol. David said, 'purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow.' Psalm 51. David knew full well that the sprinkling with hyssop could not make him morally pure, but that this was merely a sign or symbol of cleansing. So in the New Testament when it is said we are saved by baptism, the meaning is that the baptism is only a symbol of moral and spiritual purification.

The marriage rite can in no sense unite two hearts, wills and purposes. This is supposed to have been accomplished before the rite is conferred, but the rite symbolizes such union. So in baptism, the rite cannot confer moral and spiritual cleansing or purification, but it is designed to symbolize such cleansing. And the symbol is as good when water is poured upon the head, as it is when the body is submerged in the water.

But the chief error of the author is the leaving out of consideration the use that Christ and the Apostles make of the word in reference to the work of the Holy Spirit. This seems almost inexcusable in treating of the "Meaning of Baptism." After all the real baptism is spiritual. Water baptism in any form is only symbolical. Jesus says in Luke 12:50, "I have a baptism to be baptized with, and how am I straitened until it be accomplished." In this he refers to his whole passion from the agony in the garden to the mock trials, the shame and pain of the Cross, until the final, "it is finished." This was a baptism of sorrow, pain, and shame.

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"The Gospel of the Kingdom"

JANUARY.—War and Its Causes.

Militarism the burden of the world. Its human cost. Its economic cost. Its moral cost. An inherited evil, its roots deep in the past. The causes of war: economic greed; materialistic conceptions of wealth and national development.

FEBRUARY.—War and Civilization.

A lapse to barbarism. War and the home. War and education. War and the arts. War and progress.

MARCH.—War and Labor.

War chiefly the work of war-lords and money-lords. Fought by the masses for their masters. Who pays the bills?

APRIL.—New World-Ideals.

Influence of ideals. Ideals of unity. A new world-life. The new sense of brotherhood. World-patriotism.

MAY.—International Interdependence.

In food supply; in commerce; in finance; in industry; in the arts and sciences; in education; in progress.

JUNE.—True Internationalism.

Disarmament. Obstacles in its Way. Crying necessity for it. International federation. The Parliament of Man. An International court. An International police.

JULY.—The March of Democracy.

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SERVICE



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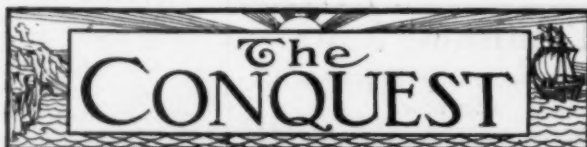
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